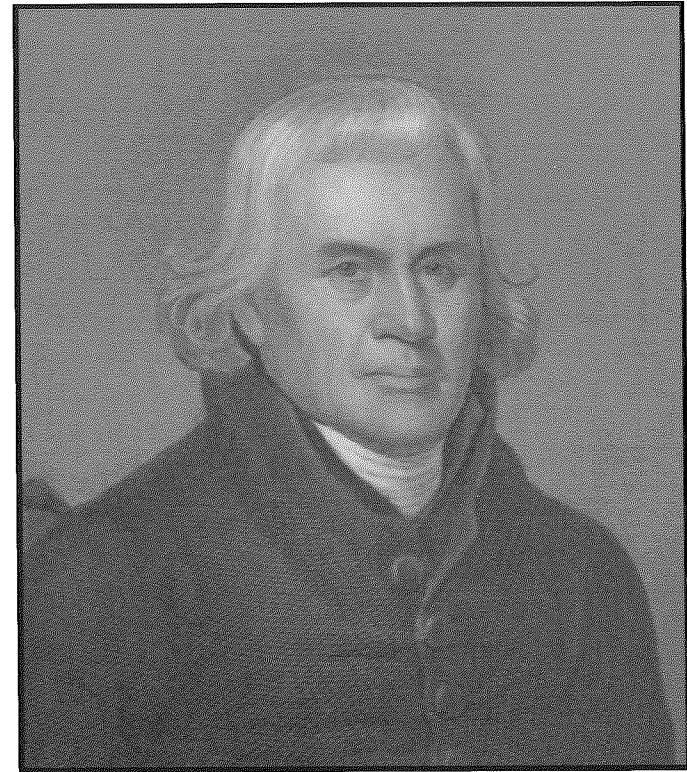


The Historical Trail

1996



Bishop Francis Asbury
(1745-1816)

Yearbook of
Conference Historical Society
and
Commission on Archives and History
Southern New Jersey Conference
The United Methodist Church

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Southern New Jersey Conference
The United Methodist Church
Rev. Charles A. Green, *Editor*

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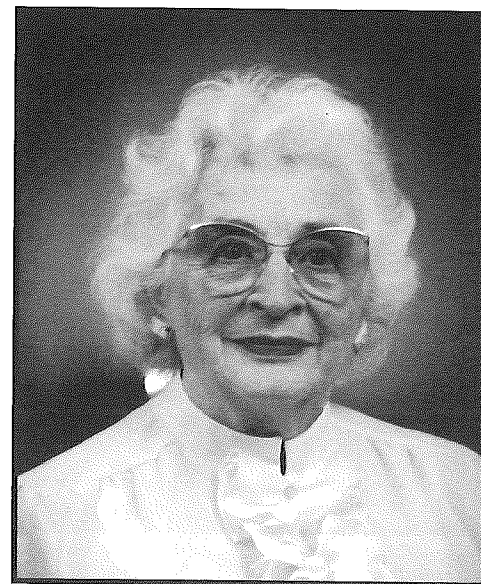
Commission on Archives and History
Southern New Jersey Conference, The United Methodist Church

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Foreword

Mrs. Miriam L. G. Coffee

President, Southern New Jersey Conference Historical Society

The Historical Trail presents articles concerning the origins, current activities, and people involved in the history, growth, and beliefs of Methodism. Sin is a fact; forgiveness and salvation is a greater fact.

God has provided humanity with the gift of time. History is not dead, since we carry the lessons we learn from the past into the present. The past is a stepping-stone of experience and knowledge for greater achievements in the present, the time of action and increased knowledge, which will project into the future, the time of dreams and hopes. One important lesson learned from time is that for every decision we make, there is a consequence; therefore, the old proverb, "Think before you leap," is well worth remembering.

Remember—we are interested in historical events and people from the past and the present from all of our Conference churches. Send your information to Rev. Charles A. Green, Editor.

If a business person or a business wishes to advertise a service that supports the purpose and contents of *The Historical Trail*, contact Rev. Charles A. Green, 215-824-1452.





Dedication

to

Rev. Franklin Elwood Perkins, Jr.
Pastor, District Superintendent, Historian

*With gratitude for years of service and encouragement
 to the preservation of our United Methodist heritage
 in the Southern New Jersey Conference.*

It is a real pleasure for me to write this biographical notice concerning my father, who was born into the Methodist household of Frank and Dora Anderson Perkins on October 25, 1905. The Perkins residence, which still stands on Union Avenue in Delanco, New Jersey, is about midway between the Methodist Church and the Delaware River, where Dad spent many happy times swimming and canoeing.

Dad was the second oldest of four children, and when his sister Ruth was born on his eighth birthday, his mother gave him the honor of naming her. (Ruth later married into the Shipps family by becoming the wife of Dr. Howard F. Shipps, former Professor of Church History at Asbury Theological Seminary and clergy member of the Southern New Jersey Conference.)

Dad's early years certainly seemed to be a preparation for the ministry. Each Sunday he would faithfully pump the old reed organ for his father, who was organist of the Delanco Church for thirty years until his young daughter-in-law, Agnes Perkins, took over on the new Moller organ. Aunt Agnes remained there at the organ for some sixty-two years! Dad's mother died at the young age of forty, while he was at Asbury College. He did not learn until numerous years later that his mother had dedicated him to the Lord at the time of his birth.

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Since Dad liked the name Ruth, it was not surprising that he would marry a Ruth Shipps, also of the Delanco Church, thus making two with the name Ruth Perkins. When his sister Ruth married Mother's cousin Howard Shipps, names really became complicated, since a Ruth Shipps changed to Ruth Perkins and then a Ruth Perkins became a Ruth Shipps!

Dad was always a studious person, usually taking notes when listening to a sermon. He loved books, especially Methodist history, so much so that when my parents moved to Ephrata, Pennsylvania, there were over sixty boxes of books to be taken to Princeton Theological Seminary. This was after many of the family and relatives had already removed what they wanted.

Dad still talks of the many humorous experiences over his many years, events that range from falling into the pigpen of his grandparents' farm in Bridgeboro, to explaining to a church official why fire extinguishers were needed in the church when "we never had a fire in the church before." On a recent trip back to the site of the old Cassville Church, on his circuit with the New Egypt Church, Dad told the story of how Gussie Allen would always park her pet dog on the front pew of the church, where she was the organist. When confronted by the new young pastor she replied, "If he can't come to church, I can't either."

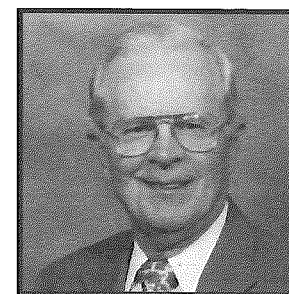
Dad has always remained faithful to his Methodist faith and the itinerant system. When the church called he was always ready and willing. I recall being in tenth grade when he was called to fill a needed opening at Milltown. It was only early May when off Mother and Dad went to answer the call, and I survived boarding out until the end of the school year.

Dad always loved what he was doing, whether preaching from the pulpit, teaching Methodist history courses at Princeton Seminary while he was District Superintendent, conducting many European tours, visitation work, or guiding the Friendly Seniors at Haddonfield Church.

After Mother's death and almost sixty-seven years of marriage, Dad is now adjusting to living alone. He continues to enjoy his retirement at Ephrata Manor while working on family genealogies, reading, and keeping up with numerous correspondence.

Mr. Paul E. Perkins

Lititz, Pennsylvania



Introduction

This year we commemorate the 225th anniversary of the arrival of Francis Asbury in America; he arrived in Philadelphia on Sunday, October 27, 1771. To mark the occasion, the Conference Historical Society and the Commission on Archives and History have scheduled a special event to be held at First United Methodist Church of New Jersey, Trenton, New Jersey. Look for more information about that event in next year's issue of *The Historical Trail*. We present a survey of published works on Francis Asbury by the Reverend Dr. Frederick V. Mills, Sr., of LaGrange College, Georgia. Information about other Asburys in America is also in this issue, together with a discussion of whether Francis Asbury was related to any of them.

For the 200th anniversary of the death of Captain Thomas Webb, the Reverend Dr. Frederick E. Maser has written an interesting article on the man. Our readers will be mesmerized by the Reverend Dr. M. Russell Shivers's article on his grandfather, the evangelist and hypnotist, Lewis Shelhorn. The Reverend Robert W. Cruver has written an article on the first woman bishop in the United States, for the 50th anniversary of her death. For the 50th anniversary of the E.U.B. Church, there is a sketch of one of its bishops, followed by an article on one of his distant relatives, and a genealogical chart. By some stretch of the imagination we find a connection between the Southern New Jersey Conference and the funeral of Charles Lindbergh, with an article by Rev. John M. Tinch.

A personal statement of faith from Mrs. Elizabeth Hanford Dole, together with her mother's genealogical notebook detailing the family connection with the Asburys, is included. The genealogical link with the Asburys has not been published before.

The Reverend Robert B. Steelman, our Conference Historian, continues his series on the old circuits in South Jersey. And, in this election year, in an attempt to be relevant but not partisan, we present a bit of information on the Prohibition Party candidate for President. We welcome articles from our readers, and we especially invite information on Rev. Thomas Asbury and Daniel B. Asbury, both mentioned in this issue.

A new statue of Bishop Francis Asbury was erected at Wilmore, Kentucky, in 1993. We are grateful for helpful information from Asbury College and Asbury Theological Seminary, and for permission to include a picture of the new Asbury statue in this issue.

This year there are four categories of contributors to *The Historical Trail*: those who wrote articles or supplied information for articles; those who made gifts toward the cost of production; those who submitted advertisements; and the many who helped with suggestions, information, research, and production. There are more people to be thanked than are listed here. We appreciate the support of

the members of the Conference Historical Society, who by their continued interest maintain this publication and the other works of the Society.

Last year there were two errors of fact (at least). On page 30 we gave the year of death for Bishop Asbury's mother as 1801; the correct year is 1802. There is an interesting coincidence related to the date of her death; look for that information in this issue. The incorrect date reported last year came from misinformation in *The Journal and Letters of Francis Asbury*, Elmer T. Clark, ed. (Published jointly by Epworth Press, London, and Abingdon Press, Nashville; 1958), Volume I, page 3 (note). Throughout last year's issue, from pages 25 to 121, there were quotations from J. B. Wakeley's *Anecdotes of the Rev. George Whitefield, M.A.* We gave the editor's name as Joseph Beaumont Wakeley (1804-1876); his correct name is Joseph Burton Wakeley, and his correct dates are 1809-1875. The incorrect information was taken from *The Encyclopedia of World Methodism*, Volume II, article by Nolan Bailey Harmon, p. 2441. If space permits, we may give more information on J. B. Wakeley in next year's issue.

In our list of acknowledgments and expressions of gratitude last year, we neglected to mention that some of the information for the article on the Association of Retired Ministers and Spouses had been supplied by Mrs. Ruth G. Kappler. We have known Ruth and her late husband Ralph over the years, and for the last several years it has been our privilege not only to be associated with Ruth in the Conference Historical Society but also to work with her on the Conference Board of Higher Education and Campus Ministry. Ruth has given to our Conference Archives a number of pictures and papers of historical value and interest. We are happy to take this opportunity to thank Ruth for her many contributions to the preservation of our Southern New Jersey Methodist heritage, including her help with last year's issue of *The Historical Trail*.

During the last several months we have unearthed a number of interesting items related to Methodist history. The limitations of space have prevented us from including them all in this year's issue. We hope to include these items in a future issue of *The Historical Trail*, perhaps next year:

Correction of Errors in Published Asbury Journal
The Burial-Place of Thomas Haskins: Putting the Matter to Rest
Sketch of Rev. Daniel Asbury: With Reminiscences from His Children
Account of Rev. Henry Asbury's Remarkable Premonition of Death
"Scenes in the Church Commission During the Last Day of Its Session,"
by Wilbur Wright
Herbert Asbury: Methodist, Journalist, Historian, etc.

New information about the past keeps coming to light. Some of the items we hope to have in next year's issue include:

Two letters by the sons of Charles Wesley; to the best of our knowledge, these letters have never been published before.

One or two articles relating to Colonel John Milton Chivington and the Sand Creek Massacre. This year the General Conference of The United Methodist Church voted to apologize to the Cheyenne Indians for that massacre.

More information about Bishop Francis Asbury, including texts from the special Asbury Arrival Anniversary commemorated by the Southern New Jersey Conference on October 26, 1996.

A history of First United Methodist Church, Williamstown.

More information from early circuit books.

The story of the writing of the Bob Jones University hymn, with an interesting Methodist connection.

Hymns and Hymn-Writers of South Jersey: a reprint of Rev. F. Elwood Perkins's article.

Many of those who have assisted in the preparation and production of this year's issue of *The Historical Trail* are mentioned on the pages where their special helpfulness is seen most readily, and their names are scattered throughout this issue; we invite our readers to pay close attention to the names included in introductions, footnotes, and picture captions. Some of the others, whose names are not mentioned elsewhere, are acknowledged here. Still others have assisted anonymously in many ways.

Members and officers of the Conference Historical Society and the Commission on Archives and History have been helpful and supportive in the planning and preparation of *The Historical Trail*.

Sherry Adams, *The Houston Chronicle*

Mr. Richard B. Alonso, for a variety of helpful suggestions and references, and for assistance in production

Mrs. Joyce Banks, Wesley Historical Society Librarian

The Reverend Dr. Edward Walter Bauman, former Pastor of Foundry United Methodist Church in Washington, D.C.

Mr. Jeffrey Buerle for professional advice and help with production

Rev. Douglas E. Fish, Pastor, First Church of the Nazarene of Philadelphia, Pennsylvania

Mrs. Dorothy A. Green, for reading and re-reading the material in the issue; for locating some information for articles; and for many helpful suggestions

Mr. Eric Jennings and Salisbury Methodist Church, Salisbury, England

Rev. Dr. Frederick E. Maser, for providing helpful advice and information, in addition to his article

Carol Scott, Special Assistant to Mrs. Elizabeth Hanford Dole

Rev. Howard K. Vassallo, Pastor, Tabernacle Memorial United Methodist Church, Philadelphia, Pennsylvania

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Dr. Conrad Edick Wright, Ford Editor of Publications, Massachusetts Historical Society, Boston, Massachusetts; and President, Unitarian Universalist Historical Society

Montgomery County Historical Society, Dayton, Ohio

Ohio Historical Society, Columbus, Ohio

Free Library of Philadelphia, several of its branches, and its Interlibrary Loan Department

Princeton Theological Seminary, Princeton, New Jersey

United Methodist Archives and History Center at Drew University, Madison, New Jersey, especially the following people, their assistants, and their staff: Rev. Dr. Charles Yrigoyen, Jr.; Rev. Dr. Dale Patterson; Rev. Mark C. Shenise; Rev. Dr. Robert D. Simpson; and Mrs. Jocelyne Rubinetti, Methodist Library Associate at the Methodist Center, and her staff, for cheerful and helpful service

Barry Hamilton, Librarian, United Theological Seminary, Dayton, Ohio

Westminster Theological Seminary, Jenkintown, Pennsylvania

As this issue of *The Historical Trail* goes to press, we look forward to the next issue. We have several articles already in hand, and we are confident that they will be of interest to our readers.

Rev. Charles A. Green

Editor



List of Contributors
Who Have Helped to Underwrite This Issue

Assistant of Pilmoor and Boardman

Margaret Winner
In memory of her husband, Howard T. Winner

Friends of Captain Webb

Helena Anderson

Euretha E. Batten

Edward Bergen

Betty and Ray Carter

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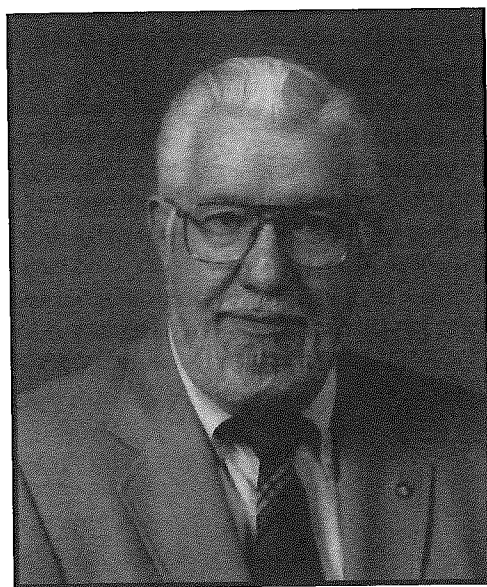
Dr. Robert J. Williams



New Statue of Francis Asbury
Asbury Park, Wilmore, Kentucky



Bronze Sculpture by Everette Wyatt. Dedicated on Thursday, June 17, 1993.
Photo by Fred C. Cramer, Advancement Production Manager,
Asbury Theological Seminary, Wilmore, Kentucky.



Rev. Dr. Frederick V. Mills, Sr.

The Reverend Dr. Frederick V. Mills, Sr., was ordained deacon in 1954 and elder in 1956 by Bishop Fred Pierce Corson in the New Jersey Annual Conference. He served the Rancocas Circuit, Broad Street Park (Trenton), and Hightstown churches. In 1967 he was appointed beyond the local church to LaGrange College (property of the North Georgia Annual Conference) in LaGrange, Georgia, where he is currently Professor of History.

He was educated at Houghton College (A.B.), Temple School of Theology (S.T.B.), Princeton Theological Seminary (M.Th.), and the University of Pennsylvania (M.A., Ph.D.). Sabbatical appointments have been held at Princeton Theological Seminary; Institute of Historical Research, London; Harvard University, the Divinity School; and presently at the Episcopal Divinity School, Cambridge, Massachusetts. Dr. Mills has traveled extensively in Canada, Mexico, United Kingdom, Western Europe, Israel, and Egypt.

His publications include *Bishops by Ballot: An Eighteenth Century Ecclesiastical Revolution* (Oxford); *Social Change in Revolutionary Georgia 1775-1789* (Georgia Educ. Comm.); essays in *Church History*, *Anglican and Episcopal History*, and *Methodist History*; and articles in the *Encyclopedia of Religion in the South*, *Dictionary of Georgia Biography*, and *Blackwell's Encyclopedia of the American Revolution*. Presently he is preparing several essays for the forthcoming *American National Biography* (Oxford). In 1993 he contributed "The Twenty-Fifth Anniversary of The United Methodist Church" to *The Historical Trail*.

Fred Mills is married to Antoinette (Lee) Mills, and they have three children (Judith; Frederick, Jr.; and Alison) and five grandchildren. Dr. Mills does supply ministry for United Methodist, Presbyterian, and United Church of Christ congregations in addition to his teaching duties. A member of the Board of Editors of *Anglican and Episcopal History*, he has served on the Council of the American Society of Church History, Advisory Board of the *Dictionary of Georgia Biography*, and the Membership Committee of the Organization of American Historians.

Survey of Published Works on Francis Asbury A Historiographical Essay

Rev. Dr. Frederick V. Mills, Sr.

Thomas Carlyle (1795-1881) in *On Heroes, Hero-Worship, and the Heroic in History* (1840) wrote, "Great Men, taken up in any way, are profitable company. We cannot look, however imperfectly, upon a great man, without gaining something by him. He is the living light fountain, which it is good and pleasant to be near. The light which enlightens, which has enlightened the darkness of the world; and this not as a kindled lamp only, but rather as a natural luminary shining by the gift of Heaven; a flowing light fountain, . . . of native original insight, of manhood and heroic nobleness;—in whose radiance all souls feel that it is well with them. On any terms whatsoever, you will not grudge to wander in such neighbourhood for a while."¹ With this reference for guidance from a master historian it is the purpose of this essay to examine through historiography the life and career of one, Francis Asbury, whose record of service to Methodism in America from 1771 to 1816 places him squarely within Carlyle's company of greatness.

Born in Handsworth, Staffordshire, near Hamstead Bridge, about four miles from Birmingham, England, August 20 or 21, 1745, Francis Asbury was the son of Joseph Asbury and Elizabeth Rogers. While his parents were members of the Church of England, they attended the Methodist Society. Provided with limited formal education and apprenticed (probably) to a blacksmith at a young age, Francis was, however, the object of his mother's attention and nurture. He, too, was interested in Methodism and step by step advanced from reading Scripture, to local preacher, and by the age of twenty-one he was admitted to the Wesleyan Conference in London. For four years he served on different circuits, but in 1771 he with Richard Wright volunteered for missionary service to America.

Methodism in America did not begin with Asbury's arrival in Philadelphia, Pennsylvania, October 27, 1771, because others had preceded him. He, however, quickly set an example of preaching, itinerancy, and discipline that became hallmarks of his career and, in turn, of Methodism in America. Surviving both the American War for Independence and efforts to divide Methodist societies, Asbury by 1782 emerged as the head in all but name of the Methodist organization in the United States. His status was formalized at the Christmas Conference in 1784, when he was ordained on consecutive days deacon, elder, and superintendent. The primary strategist of American Methodism, he directed in person

Note: The author acknowledges the special help of Steven Weaver, LaGrange College Reference Librarian, and Mrs. Joyce Banks, Librarian of the Wesley Historical Society, Westminster College, Oxford, United Kingdom, in the preparation of this essay.

¹Fritz Stern, ed., *The Varieties of History* (Cleveland and New York: The World Publishing Co., 1963), pp. 101-102.

and through conferences the affairs of the denomination. He asked no more of his preachers than he gave himself. When the title "bishop" first appeared in the Conference Minutes of 1787, it took hold, but even this designation represented service, sacrifice, and hardship in an effort for "the salvation of souls." Although Asbury was from a humble background, less than an eloquent preacher, and limited in pastoral skills, he excelled as an organizer, committed to spiritual values, and zealous for all good works.²

The materials extant and available for a historiographical study of Francis Asbury are plethora. Each source, primary or secondary, offers a view of the subject from a particular perspective. The variety of interpretations that result span the gamut from "saint," "apostle," and "monarch," to a "self-centered autocrat." A considerable majority of writers, however, place Asbury within Carlyle's description of "heroes," but dissenting views of serious writers are herein taken into account. The heritage and experience of each author, the issues that attract his or her interest, the passage of time, and the sources used contribute to each interpretation. The variations that result do not diminish or disparage the contribution of any one work against another, but instead show that no one study is a definitive work and that by taking into account a variety of views a fuller and more adequate understanding can be achieved. Hence this brief and, it is hoped, representative overview of works on Francis Asbury is an effort to help structure a fuller and more nearly accurate perception of this seminal figure of Methodism in America.³

Primary Materials

The essential primary materials begin with *The Journal and Letters of Francis Asbury* (1958), edited by Elmer T. Clark, J. Manning Potts, and Jacob S. Payton. Denying any attempt at an interpretive biography, the editors assert "he [Francis Asbury] is entitled to rank as one of the builders of our nation."⁴ This edition of Asbury's *Journal and Letters* supersedes in scholarship, editing, completeness, annotation, and indexing all previous editions or portions of the *Journal and Letters* that have been published. The first *Discipline* (1785) of the Methodist

²For introductory biographical essays on Francis Asbury see *Encyclopedia of World Methodism*, 2 vols., gen. ed. Nolan B. Harmon (Nashville: The United Methodist Publishing House, 1974), Vol. I, pp. 159-162; Allen Johnson, ed., *Dictionary of American Biography*, 22 vols. (New York: Charles Scribner's Sons, 1928), Vol. I, pp. 379-383; Leslie Stephen and Sidney Lee, eds., *The Dictionary of National Biography*, 22 vols. (London: Oxford University Press, 1921-1922), Vol. I, p. 621; Henry W. Bowden, ed., *Dictionary of American Religious Biography* (Westport, Connecticut: Greenwood Press, 1977), pp. 18-19; and Charles H. Lippy and Peter W. Williams, eds., *Encyclopedia of American Religious Experience*, 3 vols. (New York: Charles Scribner's Sons, 1988), Vol. I, pp. 539-553.

³Essential bibliographies to materials on Francis Asbury are *Methodist Union Catalog: Pre-1976 Imprints*, ed. Kenneth E. Rowe (Metuchen, N.J.: The Scarecrow Press, 1975), Vol. I: A-Bj, pp. 132-134; Elmer J. O'Brien, comp. and ed., *Methodist Reviews Index 1818-1895*, 2 vols. (Nashville: Board of Higher Education and Ministry, The United Methodist Church, 1989), Vol. I, pp. 11-12.

⁴Elmer T. Clark, editor-in-chief, *The Journal and Letters of Francis Asbury*, 3 vols. (London: Epworth Press; Nashville: Abingdon Press; 1958), Vol. I, p. ix.

Episcopal Church in America, the *Pocket Hymn Book* (1790, 1807-1808), *Notes on the Discipline* (1796, 1800), "The Causes, Evils and Cure of Heart and Church Divisions" (1792), and "The Substance of a Funeral Discourse on the Death of the Reverend Francis Asbury, Senior Superintendent of the Methodist Episcopal Church" by Ezekiel Cooper (1819), are all of first importance.⁵

General Histories

In the nineteenth century there are several histories about American Methodism that include sections on Francis Asbury. Nathan Bangs's *A History of the Methodist Episcopal Church* (1840) in its narrative style uses frequent and extensive quotations from Asbury's *Journal* which stress his character, inner qualities, extensive travels, and the circumstances that underscore these traits.⁶ *History of the Methodist Episcopal Church in the United States of America* (1864) by Abel Stevens followed the same pattern as Bangs.⁷ Declaring Asbury "the apostle of Methodism in America," P. Douglass Gorrie in *History of the Methodist Episcopal Church in the United States* (1881) gives a detailed history of the period and describes Asbury as a "prudent man in relation to political matters."⁸ In the *Centennial History of American Methodism* (1884), John Atkinson writes, "the Methodist Episcopal Church is, indeed, the product, in a large degree, of Asbury's brain and heart, and almost every part of its organism shows the touch of his masterful hand."⁹ Bishop Holland N. McTyeire the same year wrote, "It was Asbury's misfortune as long as Wesley lived to be misrepresented to him by weak but well-meaning men whom he overshadowed, or by designing men whom he overruled," in *A History of Methodism*.¹⁰ Then in 1900, James W. Lee, et al., in *The Illustrated History of Methodism* presents a thumbnail factual sketch of Francis Asbury.¹¹

Far greater research is evident in the general histories on American Methodism in the twentieth century that include treatments of Francis Asbury. Wade C. Barclay in *History of Methodist Missions* (1949), relies upon several biographies about Francis Asbury to give an eclectic view of him as a missionary.¹²

⁵Frederick D. Leete, *Methodist Bishops: Personal Notes and Bibliography* (Nashville, Tenn: The Parthenon Press, 1948), pp. 17-20.

⁶Nathan Bangs, *A History of the Methodist Episcopal Church*, 4 vols. (New York: T. Mason and G. Lane, 1840), Vol. I, p. 6.

⁷Abel Stevens, *History of the Methodist Episcopal Church in the United States of America*, 4 vols. (New York and Cincinnati: Carlton and Porter, 1864-1867), Vol. I, pp. 111-118, 228, 266, 278, 320.

⁸P. Douglass Gorrie, *History of the Methodist Episcopal Church in the United States* (New York: R. Worthington, 1881), p. 53.

⁹John Atkinson, *Centennial History of American Methodism* (New York: Phillips and Hunt, 1884), p. 84.

¹⁰Holland N. McTyeire, *A History of Methodism* (Nashville, Tenn.: Southern Methodist Publishing House, 1884), p. 285.

¹¹James W. Lee, Naphtali Luccock, James M. Dixon, *The Illustrated History of Methodism* (St. Louis and New York: The Methodist Magazine Publishing Co., 1900), pp. 192-197.

¹²Wade C. Barclay, *History of Methodist Missions*, 6 vols. (New York: The Board of Missions and Church Extension of The Methodist Church, 1949), pp. 35-39.

But in *Methodism in American History* (1954), William W. Sweet designates Francis Asbury as "This venerable man" and praises his centralizing achievement in the organization of the denomination.¹³ John O. Gross in *The Beginnings of American Methodism* (1961) believes that "Under Asbury, Methodist circuit riders would be important influences in establishing freedom for all."¹⁴ A full-scale treatment of American Methodism, Emory S. Bucke, gen. ed., in an effort to appeal to a wide audience of ministers and laymen, presents Asbury as but one important figure with *The History of American Methodism* (1964).¹⁵ From development of the "new history" promoted by Rupert Davies and Gordon Rupp, eds. of *A History of the Methodist Church in Great Britain* (1965), which utilized secular history, local histories, and critical analysis to tell the story of Methodism, American authors took their cue.¹⁶ While these features are present in the work edited by Emory S. Bucke, they are formative in Frederick A. Norwood's *The Story of American Methodism* (1974), in which a careful balance is maintained between man and movement (Asbury and Methodism), superintendency and connectionalism (authority and representation), and ideas and the time (discipline and circumstances).¹⁷ However, J. Bruce Behney and Paul H. Eller in *The History of the Evangelical United Brethren Church* (1979), published ten years after the merger of The Methodist Church and the Evangelical United Brethren, notes that "Francis Asbury of the Methodist Episcopal Church had assumed that title [Bishop] and set the example of severe authority. Neither Evangelicals nor the United Brethren wished to have that established in their churches."¹⁸

Biographies

In the last century William C. Larrabee wrote *Asbury and His Coadjutors* (1854) for "general readers," stressing Asbury's "qualities of mind which might have made him eminent in any station in life."¹⁹ In *The Pioneer Bishop: or The Life and Times of Francis Asbury* (1858) W. P. Strickland describes Asbury's work as a part of "the glorious confederacy of Christianity."²⁰ Another biography frequently cited by later writers, Edwin L. Janes's *The Character and Career of Francis*

¹³William W. Sweet, *Methodism in American History* (New York: Abingdon Press, 1954), p. 108.

¹⁴John O. Gross, *The Beginnings of American Methodism* (New York: Abingdon Press, 1961), pp. 47-48.

¹⁵Emory S. Bucke, gen. ed., *The History of American Methodism*, 3 vols. (New York: Abingdon Press, 1964), Vol. I, pp. 96-110.

¹⁶Rupert Davies and Gordon Rupp, eds., *A History of the Methodist Church in Great Britain*, 4 vols. (London: Epworth Press, 1965), Vol. I, pp. xiii-xl.

¹⁷Frederick A. Norwood, *The Story of American Methodism* (Nashville: Abingdon Press, 1974), pp. 90-93.

¹⁸J. Bruce Behney and Paul H. Eller, *The History of the Evangelical United Brethren Church* (Nashville: Abingdon, 1979), p. 92.

¹⁹William C. Larrabee, *Asbury and His Coadjutors* (Cincinnati: Swormstedt and Poe, 1854), p. 205.

²⁰W. P. Strickland, *The Pioneer Bishop: or The Life and Times of Francis Asbury* (New York: Phillips and Hunt, 1858), p. 5.

Asbury (1872), uses numerous selections from Asbury's *Journal* to present the "personal character and this wonderful man, and the marvelous growth of Methodism under his labors and supervision."²¹ Using a wide variety of primary sources Frederick W. Briggs's *Bishop Asbury: A Biographical Study for Christian Workers* (1874) delineates "one of the noblest that the Church of Christ, the most fertile nursery of noble characters, has ever produced." Then he adds that "Among the self-denying laborious Christian ministers of the past eighteen hundred years, we believe that Francis Asbury has no superiors."²² But George G. Smith's view in *Life and Labors: Francis Asbury, Bishop of the Methodist Episcopal Church in America* (1896), while acknowledging previous studies of Asbury, declares, "I have confined myself as strictly as I could to the part which Asbury himself acted in the history of the Church."²³ To Smith, Francis Asbury and American Methodism were virtually one and the same.

Early in the twentieth century *Francis Asbury* (1909) by George P. Mains claimed "Asbury did work absolutely essential to permanent and final worth of the cause to which Washington gave his life. Without moral foundations laid by Asbury and his coworkers the Republic would have started upon its career fatally defective."²⁴ In 1916, Horace M. DuBose's *Francis Asbury: A Biographical Study* was structured around the complaint that "It is a plain word, but a true, that Francis Asbury has not had from either the religious or the secular side of the republic a just recognition of his place and service in our national history."²⁵ However, by asking the question "What manner of man?" H. K. Carroll in *Making of American Methodism* (1923) states, "He came an Englishman, he became an American, he gave his life, rich in devotion and sacrificial service, to the country of his adoption."²⁶ Ezra Squier Tipple reminded readers in his book *Francis Asbury: The Prophet of the Long Road* (1923) that before his death Asbury had enjoined that no life of him should be written, but in Tipple's view "To no man are we more indebted for the currents of denominational power flowing through our history than to Francis Asbury."²⁷

Reflecting a growing view, Herbert Asbury in *A Methodist Saint: The Life of Bishop Asbury* (1927) asserts that his subject was "the greatest ecclesiastical orga-

²¹Edwin L. Janes, *The Character and Career of Francis Asbury* (New York: Carlton and Lanahan, 1872), p. 3.

²²Frederick W. Briggs, *Bishop Asbury: A Biographical Study for Christian Workers* (London: Wesleyan Conference Office, 1874), p. 2.

²³George G. Smith, *Life and Labors: Francis Asbury, Bishop of the Methodist Episcopal Church in America* (Nashville, Tenn.: M. E. Church, South, 1896), p. 1.

²⁴George P. Mains, *Francis Asbury* (London: Robert Culley, 1909), p. 12.

²⁵Horace M. DuBose, *Francis Asbury: A Biographical Study* (Nashville, Tennessee: M. E. Church, South, 1916), p. 7.

²⁶H. K. Carroll, *Francis Asbury in the Making of American Methodism* (New York: The Methodist Book Concern, 1923), p. 12.

²⁷Ezra Squier Tipple, *Francis Asbury: The Prophet of the Long Road* (New York: The Methodist Book Concern, 1923), pp. 11-14.

nizer this country has produced, and no man has left a more definite imprint upon American culture."²⁸ Continuing this theme James Lewis argues in *Francis Asbury: Bishop of the Methodist Episcopal Church* (1927), "What Washington is in the political realm Asbury is in the ecclesiastical—a star in the Western hemisphere. . . . What Wesley is to British, Asbury is to American Methodism."²⁹ William L. Duren claimed "The story of Francis Asbury is a religious classic, but it is more than that. It constitutes one of the thrilling and romantic and inspiring chapters of our history, and its influence will abide as long as moral values have a place among the factors which enter into the making of life and character," in his *Francis Asbury: Founder of American Methodism and Unofficial Minister of State* (1928).³⁰ Published in England, Benjamin Gregory's *Francis Asbury* (1936) reminds readers that Asbury "never became an American citizen," was "an autocrat," and was "not a scholar," but there is "No nobler record in the missionary annals of Christendom" than his.³¹ Norman E. Nygaard in *Bishop on Horseback* (1962) emphasizes the dramatic in his historical novel and highlights contrast in Asbury—dedicated and dictatorial, devoted and despotic, stubborn yet affectionate, and vigorous yet subject to violent illnesses.³² In 1982, Wallace G. Smeltzer's *Bishop Francis Asbury: Field Marshall of the Lord* places his hero among "Christendom's great leaders" but acknowledges that "no author to date has set Asbury's life and work against the historical background of the evolving church."³³ Charles Ludwig in *Francis Asbury: God's Circuit Rider* (1984) adopts the view of the late Arnold Toynbee that "[The] modern English-speaking world was saved in the eighteenth and nineteenth centuries by the Methodists." Then he adds, "one of the greatest of those Methodists was Francis Asbury!"³⁴

There are qualified views of Francis Asbury expressed in the works of scholars. Carol V. R. George in *Segregated Sabbaths: Richard Allen and the Emergence of Independent Black Churches 1760–1840* (1973) demonstrates that in spite of the denomination's stand against slavery in 1784, by 1794 there was a lack of sensitivity and perception on the part of the hard-headed administrator (Asbury) where the separatist impulse would lead.³⁵ Reinforcing this view, William B.

²⁸Herbert Asbury, *A Methodist Saint: The Life of Bishop Asbury* (New York: Alfred A. Knopf, 1927), p. vii.

²⁹James Lewis, *Francis Asbury: Bishop of the Methodist Episcopal Church* (London: The Epworth Press, 1927), pp. 11–13.

³⁰William L. Duren, *Francis Asbury: Founder of American Methodism and Unofficial Minister of State* (New York: The Macmillan Co., 1928), p. 11.

³¹Benjamin Gregory, *Francis Asbury* (London: The Epworth Press, 1936), pp. 4–13.

³²Norman E. Nygaard, *Bishop on Horseback* (Grand Rapids, Michigan: Zondervan Publishing House, 1962), pp. 1–183.

³³Wallace G. Smeltzer, *Bishop Francis Asbury: Field Marshall of the Lord* (Denver, Colorado: The Eastwood Printing and Publishing Co., 1982), pp. 10–12.

³⁴Charles Ludwig, *Francis Asbury: God's Circuit Rider* (Milford, Mich.: Mott Media, 1984), pp. 185–189.

³⁵Carol V. R. George, *Segregated Sabbaths: Richard Allen and the Emergence of Independent Black Churches 1760–1840* (New York: Oxford University Press, 1973), pp. 32, 43, 74, 77.

McClain in *Black People in the Methodist Church: Whither Thou Goest?* (1984) found that although Methodists initially opposed slavery, and especially some of the preachers, including Asbury, they did succumb to the ethos of the times.³⁶ Writing from the perspective of the Methodist Protestant heritage Ancel H. Bassett, Edward J. Drinkhouse, Lyman E. Davis, and Harlan L. Freeman level serious criticism at Asbury and his preachers. Bassett in *A Concise History of the Methodist Protestant Church* (1877) deplores the action whereby Asbury and the Methodist preachers assumed the "exclusive government of the Church."³⁷ Drinkhouse's *History of Methodist Reform: Synoptical of General Methodism 1703 to 1898* (1899) believes that the theocracy created by Wesley and Asbury has been in process of correction for the past one hundred years.³⁸ By 1921, the charge was made that "Francis Asbury remained in America . . . not for the purpose of freedom and self-government . . . , but on the contrary for the purpose of developing a self-centered autocracy in the Church" by Davis in *Democratic Methodism in America*.³⁹ Nicholas Snethen is credited by Freeman with being the "Father of Lay Representation" in *Francis Asbury's Silver Trumpet* (1950) in spite of his strained relations with Asbury.⁴⁰

Sketches and Essays

Biographical sketches and essays about Francis Asbury identify and elaborate particular aspects of his life and career. One of the earliest, P. P. Sandford's *Memoirs of Mr. Wesley's Missionaries to America* (1843) is simply a collection of excerpts from Asbury's *Journal*.⁴¹ But George Peck in *Sketches and Incidents* (1855) presents Asbury as the embodiment of the motto "perseverance conquers all things."⁴² Among the heroes of faith extending from Moses to Paul, from Wycliffe to Wesley, is where J. B. Wakeley in *Heroes of Methodism* (1856) places Francis Asbury.⁴³ William M. Wightman in *Biographical Sketches of Eminent Itinerant Ministers* (1858) recounts the record of Asbury's labors in an effort to increase the zeal of contemporary Methodists.⁴⁴ In dramatic fashion O. P.

³⁶William B. McClain, *Black People in the Methodist Church: Whither Thou Goest?* (Cambridge, Massachusetts: Schenkman Publishing Co., 1984), pp. 1–159.

³⁷Ancel H. Bassett, *A Concise History of the Methodist Protestant Church* (Pittsburgh: Charles A. Scott, 1877), p. 27.

³⁸Edward J. Drinkhouse, *History of Methodist Reform: Synoptical of General Methodism 1703 to 1898*, 2 vols. (Norwood, Mass.: Norwood Press, 1899), Vol. II, pp. 700–701.

³⁹Lyman E. Davis, *Democratic Methodism in America* (New York: Fleming H. Revell Co., 1921), p. 19.

⁴⁰Harlan L. Freeman, *Francis Asbury's Silver Trumpet* (Nashville: The Parthenon Press, 1950), p. 43.

⁴¹P. P. Sandford, *Memoirs of Mr. Wesley's Missionaries to America* (New York: G. Lane and P. P. Sandford, 1843), pp. 33–171.

⁴²George Peck, ed., *Sketches and Incidents* (New York: Carlton and Phillips, 1855), pp. 57.

⁴³J. B. Wakeley, *The Heroes of Methodism* (New York: Carlton and Porter, 1856), pp. iii, iv, 13–74.

⁴⁴Thomas O. Summers, *Biographical Sketches of Eminent Itinerant Ministers* (Nashville, Tenn.: E. Stevenson and F. K. Owen, 1858), p. vii.

Fitzgerald exclaimed in *Centenary Cameos, 1784-1884* (1883), "There he goes—an embodied itinerancy, a bishop whose episcopal throne is in the saddle, whose diocese is a continent."⁴⁵ Near the close of the nineteenth century, W. H. Withrow quoted Matthew 20:26-27, "whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant," as a description of Asbury in "Francis Asbury, the Pioneer Bishop of America," in *Makers of Methodism* (1898).⁴⁶

An initial essay in the twentieth century, in Samuel G. Ayers's *Methodist Heroes of Other Days* (1916), describes Asbury as a "handicapped young man of 27" who was educated in "Brush College," and characterized by "oddities," yet "was the real founder of the Methodist Episcopal Church in America."⁴⁷ The 150th anniversary of the Christmas Conference in 1935 prompted William W. Sweet in *Men of Zeal* to provide a fresh appraisal of the principal leaders of early Methodism, of whom Francis Asbury was the first.⁴⁸ In *From Wesley to Asbury: Studies in Early American Methodism* (1976), Frank Baker gives, Chapters 7 and 8, the best treatment of Asbury's early years plus an analysis of his devotion to Wesleyan standards, notably that the Church be disciplined and connectional.⁴⁹ Then in 1985, an essay following Asbury's travels in a traditional historical manner, but also examining men and women who welcomed the sometimes unpopular Methodist preachers, by Barbara B. Tomblin in *On the Trail of Francis Asbury: The Social Origins of Methodism in Western New Jersey*, makes a genuine contribution to the understanding of the critical role of the laity in making possible the work of the itinerants.⁵⁰

Articles

Articles on Francis Asbury exist in abundance, and for the purpose of this essay we have limited our review to those published in *Methodist History* within the last thirty-five years. Two articles entitled "Unpublished Letters of Bishop Francis Asbury" add to the letters published in *Letters of Francis Asbury* (1958).⁵¹ In "The Christmas Conference" Warren T. Smith argues that Asbury's greatest contribution was his refusal to concur in any plan to organize a Methodist

⁴⁵O. P. Fitzgerald, *Centenary Cameos, 1784-1884* (Nashville, Tenn.: Southern Methodist Publishing House, 1883), p. 120.

⁴⁶W. H. Withrow, *Makers of Methodism* (New York: Eaton and Mains, 1898), pp. 252-283.

⁴⁷Samuel G. Ayers, *Methodist Heroes of Other Days* (New York: The Methodist Book Concern, 1916), pp. 9-18.

⁴⁸William W. Sweet, *Men of Zeal* (New York: The Abingdon Press, 1935), p. 11.

⁴⁹Frank Baker, *From Wesley to Asbury: Studies in Early American Methodism* (Durham: Duke University Press, 1976), pp. 105-141.

⁵⁰Robert D. Simpson, ed., *On the Trail of Francis Asbury: The Social Origins of Methodism in Western New Jersey* (Madison, N.J.: Historical Society of the Northern New Jersey Conference, United Methodist Church, 1985), 15 pp.

⁵¹"Unpublished Letters of Bishop Francis Asbury," *Methodist History*, 1:1 (October 1962), pp. 39-63; 2:3 (April 1964), pp. 57-60.

Church in America that did not rest on the vote of the preachers.⁵² Arthur B. Moss's "The Ordination of Francis Asbury" gives a detailed account of that event.⁵³ J. Manning Potts, in his article "Attempts at Union 150 Years Ago," claims that the foundation for the formation of The United Methodist Church was laid by Asbury, Boehm, Otterbein, and Newcomer.⁵⁴ On the other side of this issue Paul F. Blankenship in "Bishop Asbury and the Germans" is convinced that Methodism's failure to merge with the United Brethren and the Evangelical Association in earlier days cannot be laid at the feet of Asbury.⁵⁵

Several articles treat Asbury's relationships with other people. Robert J. Bull's "John Wesley Bond's Reminiscences of Francis Asbury" describes the relationship between the bishop and his traveling companion during the last two years of Asbury's life.⁵⁶ "Henry Foxall Foundryman and Friend of Asbury," by Homer L. Calkin, traces Asbury's association with the Foxall family from Old England to Georgetown, Maryland.⁵⁷ The first effort to prepare a biography of Asbury is reported by Robert J. Bull in "Lewis Myers' Reminiscences of Francis Asbury."⁵⁸ While an account of the person who made it possible for Asbury to weather the American War for Independence is told by James W. May in "Francis Asbury and Thomas White: A Refugee Preacher and His Tory Patron,"⁵⁹ "Francis Asbury and Jacob Albright" by John B. Warman is a comparison and contrast treatment of both men.⁶⁰

Articles that focus on tensions in relation to Francis Asbury cluster around the issues of race, indifference, and gender. An example is "Francis Asbury and the Development of African Churches in America" by David H. Bradley, who states "it is my belief . . . that preservation and growth of American Methodism was a paramount goal. . . . Where Africans were concerned, Asbury had to settle for freedom of the soul instead of freedom of the body."⁶¹ W. Harrison Daniel writes in "Francis Asbury, Wesley's Representative in America" that Asbury shared

⁵²Warren T. Smith, "The Christmas Conference," *Methodist History*, 6:4 (July 1968), pp. 3-27.

⁵³Arthur B. Moss, "The Ordination of Francis Asbury," *Methodist History*, 1:3 (April 1963), pp. 25-28.

⁵⁴J. Manning Potts, "Attempts at Union 150 Years Ago," *Methodist History*, 1:4 (July 1963), pp. 31-36.

⁵⁵Paul F. Blankenship, "Bishop Asbury and the Germans," *Methodist History*, 4:3 (April 1966), pp. 5-13.

⁵⁶Robert J. Bull, "John Wesley Bond's Reminiscences of Francis Asbury," *Methodist History*, 4:1 (October 1965), pp. 3-32.

⁵⁷Homer L. Calkin, "Henry Foxall Foundryman and Friend of Asbury," *Methodist History*, 6:1 (October 1967), pp. 36-49.

⁵⁸Robert J. Bull, "Lewis Myers' Reminiscences of Francis Asbury," *Methodist History*, 7:1 (October 1968), pp. 5-10.

⁵⁹James W. May, "Francis Asbury and Thomas White: A Refugee Preacher and History Patron," *Methodist History*, 14:3 (April 1976), pp. 141-164.

⁶⁰John B. Warman, "Francis Asbury and Jacob Albright," *Methodist History*, 16:2 (January 1978), pp. 75-81.

⁶¹David H. Bradley, "Francis Asbury and the Development of African Churches in America," *Methodist History*, 10:1 (October 1971), pp. 3-29.

Wesley's views on slavery. However, in time his idealism was eroded and accommodation to the institution of slavery acceptable.⁶² Kenneth E. Rowe's "From Eighteenth Century Encounter to Nineteenth Century Estrangement: Images of Moravians in the Thought of Methodist Bishops Asbury and Simpson" observes that although the two denominations had much in common and the Moravians had taught John Wesley much, both bishops neglected them.⁶³ In "Francis Asbury and the Opposition to Early Methodism" Cynthia Lynn Lyster argues that opposition to Methodism was generated by its appeal to "anti-worldly" values, persons of another race, and the distaff members of society.⁶⁴

In respect to American life, Frank Baker is compelling in "The Americanizing of Methodism" that Asbury was "convinced of the efficiency of the methods which Wesley had experimentally worked out . . . [and] strove to keep American Methodism as closely as possible upon British Methodism."⁶⁵ In regard to Sunday Schools, Edward J. Wynne, Jr., makes the case in "Bishop Asbury and the Sunday School" that Asbury at an early stage was a strong supporter of the institution.⁶⁶ On the subject of doctrine, Jeffrey Mickle concludes, in "A Comparison of the Doctrine of Ministry of Francis Asbury and Philip William Otterbein," that in spite of four or five early differences the doctrinal basis for the formation of The United Methodist Church existed from the early nineteenth century.⁶⁷ In "Francis Asbury on American Public Life" Gary E. Peluso believes that Asbury demonstrated a relationship to public life that was based on the necessity "that he and his preachers might have free access to people's souls."⁶⁸

Specialized Works

In a volume entitled *Francis Asbury: Centennial Addresses* (1917), edited by Henry W. Rogers, *et al.*, in recognition of Asbury's death in 1816, the organizing theme is "The dominating personality of American Methodism during its formative period was Francis Asbury."⁶⁹ *The Francis Asbury Monument* (1925), edited by H. K. Carroll, tells the story of the erection of this monument and its significance in Washington,

⁶²W. Harrison Daniel, "The Methodist Church and the Negro in the Early National Period," *Methodist History*, 11:2 (January 1973), pp. 40-53.

⁶³Kenneth E. Rowe, "From Eighteenth Century Encounter to Nineteenth Century Estrangement: Images of Moravians in the Thought of Methodist Bishops Asbury and Simpson," *Methodist History*, 24:3 (April 1986), pp. 171-178.

⁶⁴Cynthia L. Lyster, "Francis Asbury and the Opposition to Early Methodism," *Methodist History*, 31:4 (July 1993), pp. 224-235.

⁶⁵Frank Baker, "The Americanizing of Methodism," *Methodist History*, 13:3 (April 1975), pp. 5-20.

⁶⁶Edward J. Wynne, Jr., "Bishop Asbury and the Sunday School," *Methodist History*, 18:4 (July 1980), pp. 272-276.

⁶⁷Jeffrey P. Mickle, "A Comparison of the Doctrines of Ministry of Francis Asbury and Philip William Otterbein," *Methodist History*, 19:4 (July 1981), pp. 187-205.

⁶⁸Gary E. Peluso, "Francis Asbury on American Public Life," *Methodist History*, 30:4 (July 1992), pp. 206-216.

⁶⁹Henry W. Rogers, ed., *Francis Asbury: Centennial Addresses* (New York: The Methodist Book Concern, 1917), pp. 7-8, 33, 51.

D.C.⁷⁰ A church that traces its roots to a visit from Francis Asbury, November 2, 1800, in Knoxville, Tennessee, is told by Isaac P. Martin in *Church Street Methodist: Children of Francis Asbury* (1925).⁷¹ In order to reach a wide readership Frederick E. Maser's *The Dramatic Story of Early American Methodism* (1965) provides a "brief popular" history of a "British preacher [Francis Asbury] who made the greatest impact upon early American Methodism."⁷² J. Smiley Collins's pamphlet, *Man of Devotion: Francis Asbury* (1971), stresses the need "to nurture the inner life" as Asbury did.⁷³ The next year appeared Edward M. Lang, Jr.'s *Francis Asbury's Reading of Theology*, listing nearly two hundred works by at least 126 different authors that illustrate Asbury's engagement with the community of Christian thought.⁷⁴ Another pamphlet, published in 1972, *Francis Asbury*, by Maldwyn Edwards (Book One of a planned series on "People and Places in Early Methodism"), began with Francis Asbury "because in company with John Wesley himself shaped the course of history and became 'a founding father' of the American nation."⁷⁵

In more general ways John G. McEllhenney, editor, in *Proclaiming Grace and Freedom: The Story of United Methodism in America* (1982), identified Francis Asbury as a principal actor in forming the relationship and heritage that led to United Methodism.⁷⁶ Terry D. Bilhartz's *Francis Asbury's America: An Album of Early American Methodism* (1984) integrates pictures with quotations from Asbury's *Journal* to create what he describes as the "Age of Asbury."⁷⁷ In a small volume from a series entitled "People Called Methodist," John Vickers's *Francis Asbury* (1993) contains the statement, "Francis Asbury was not the only preacher sent out by John Wesley to the American colonies; nor was he the only architect of the separate American church. . . . But by his dedication, tenacity and strength of character he dominates the scene during the formative period of the Methodist Episcopal Church in America. . . . Asbury also exemplifies one of the most laudable features of early Methodism on both sides of the Atlantic—its capacity, in an age of inherited inequality, to take men and women of humble birth and limited educational opportunity and enable them to discover their full potential."⁷⁸

⁷⁰H. K. Carroll, ed., *The Francis Asbury Monument* (The Francis Asbury Memorial Association; The Methodist Book Concern, 1925), 79 pp.

⁷¹Isaac P. Martin, *Church Street Methodists: Children of Francis Asbury* (Knoxville, Tennessee: The Methodist Historical Society of Holston Conference, 1947).

⁷²Frederick E. Maser, *The Dramatic Story of Early American Methodism* (New York: Abingdon Press, 1965), pp. 3-4, 47.

⁷³J. Smiley Collins, *Man of Devotion: Francis Asbury* (Nashville, Tennessee: The Upper Room, 1971), pp. 7-9.

⁷⁴Edward M. Lang, Jr., *Francis Asbury's Reading of Theology* (Evanston, Ill.: Garrett Theological Seminary Library, 1972), pp. 1, 2-9.

⁷⁵Maldwyn Edwards, *Francis Asbury* (Manchester: Penwork, 1972), pp. 1-12.

⁷⁶John G. McEllhenney, ed., *Proclaiming Grace and Freedom: The Story of United Methodism in America* (Nashville: Abingdon Press, 1982), p. 28.

⁷⁷Terry D. Bilhartz, comp. and ed., *Francis Asbury's America: An Album of Early American Methodism* (Grand Rapids, MI: Francis Asbury Press of Zondervan Publishing House, 1984), p. 7.

⁷⁸John Vickers, *Francis Asbury* (Peterborough: Foundry Press, 1993), p. 5.

Assessment

Seventy-four works of authors and editors have been studied within this historiographical essay. Some wrote general histories; others wrote biographies; a large number prepared sketches, essays, or articles; and a few composed specialized treatments relating to Francis Asbury. Of this total, sixty-two present Asbury in positive terms, twelve in negative ones. The positive treatments focus upon leadership, organization, human relations, character, spiritual practice, intellectual qualities, eclectic perceptions, and a neglected subject. In these categories twenty-one rank Asbury's leadership first, twelve his organizational achievement, ten his record in human relations, seven his spiritual qualities, six his character, five his intellectual ability, two treat him eclectically, and one as a neglected figure. Within these numbers, three give leadership and organizer equal standing and two identify several characteristics of virtually equal merit. The largest number of negatives, six, relate to Asbury's reactions to persons and issues that led to the formation of the Methodist Protestant Church. Four assessed his modification of his public stand on slavery in negative terms. The indifference to Moravians that one writer found is hard to understand in the light of their contribution to John Wesley. One writer found gender differences an important issue.

The high profile given to leadership was assigned by Gorrie, Stevens, Gross, Davies and Rupp, Norwood, Strickland, Mains, Carroll, Tipple, Lewis, Smeltzer, Wakeley, Wightman, Fitzgerald, Peluso, Rogers, Edwards, McEllhenney, and Vickers. Organizational achievement was ranked first, or of equal importance with leadership, by Atkinson, Davies and Rupp, Norwood, Briggs, Smith, Herbert Asbury, Baker, Smith, Wynne, Martin, and Maser. Human relations was considered primary by McTyeire, Potts, Blankenship, Bull, Calkin, May, Warman, Mickle, and Tomblin. A second group identified spiritual values, character, and intellectual ability as qualities best describing Francis Asbury. Duren, Gregory, Ludwig, Withrow, Moss, Collins, and Lang placed spiritual values first. Character was the choice of Bangs, Sweet, Janes, Peck, and Ayers; Larrabee, Sanford, Coles, and two discoveries of unpublished letters support the claim of intellectual ability. But two authors, Barclay and Nygaard, believe a balance of several characteristics best describes Asbury. DuBose wrote to correct what he claimed was the neglect of Francis Asbury by historians.⁷⁹

The works reflecting negative views of Francis Asbury are far fewer. Behney and Eller, Basset, Drinkhouse, Davis, and Freeman find deficient Asbury's relationship with the United Brethren, Evangelical Association, and future organizers of the Methodist Protestant Church. Four authors, George, McClain,

⁷⁹In determining total numbers for each category throughout the Assessment section, this author has relied upon works for the count. Four authors—Baker, Bull, Carroll, and Sweet—had two of their works counted in the total of seventy-four works.

Bradley, and Daniel, fault Asbury on race; Rowe exposes indifference toward Moravians; and Lyerly the problem with gender. But in these four categories of negatives no author shows or suggests how these issues were handled better or by whom at the time.

Sixty-two contributors out of a total of seventy-four rank Francis Asbury within the company of Carlyle's heroes. This record has been compiled over a period of more than 150 years and by a ratio of roughly five to one. Forty-three, or nearly two-thirds, of the sixty-two writers rank Asbury first in the categories of leadership, organization, and human relations. Eighteen place his spiritual values, character, and intellectual ability first; two stress a balance of characteristics; and one the need for a better understanding of Asbury. While today a contemporary perspective might reverse, or significantly rearrange, the items of importance in understanding Francis Asbury, the need for a fuller and more perceptive in-depth study is self-evident. Certainly the spiritual, moral, and intellectual dimensions of his life and career deserve more attention. The areas of minorities, especially Native Americans (who are barely mentioned in studies), and gender questions deserve fuller study, but it is hoped that such studies will be within the context of that time. The model provided by Davies and Rupp, *A History of the Methodist Church in Great Britain*, using social science methods, local histories, and placing their work within the context of the evolving church, would help to deepen and broaden future research on Francis Asbury. Their approach avoids the limitations of antiquarianism, triumphal denominationalism, and polemics. Although many of the existing works are helpful and interesting, this author agrees with Frank Baker that "no first-rate biography exists" on Francis Asbury.⁸⁰



⁸⁰Mircea Eliade, ed., *The Encyclopedia of Religion*, 16 vols. (New York: Macmillan Co., 1987), Vol. I, pp. 434-435.

Signature of Francis Asbury
(1745-1816)

Written at Wesley Chapel (later John Street Church, New York City), 1771.
From William Haven Daniels (1836-1908), *The Illustrated History of Methodism in Great Britain and America, from the Days of the Wesleys to the Present Time* (Methodist Book Concern [New York: Phillips & Hunt; Cincinnati, Chicago, and St. Louis: Hitchcock & Walden], 1879, 1880 [© 1879 by Phillips & Hunt, New York]), p. 368.



Mrs. Elizabeth Hanford Dole

Born in Salisbury, North Carolina, and named Mary Elizabeth Alexander Hanford, Mrs. Elizabeth Hanford Dole later graduated from Duke University, Durham, North Carolina, a Methodist institution. She had majored in political science and had been student body president. She went on to obtain both a law degree and a master's degree in education at Harvard University, Cambridge, Massachusetts.

Mrs. Dole took her first government position as Deputy Assistant Secretary in one of the offices of the Department of Health, Education, and Welfare in the Johnson Administration in 1966. In 1971 she was appointed Deputy Director of the White House Office of Consumer Affairs (Nixon Administration). In 1980 she was appointed head of the White House Office on Public Liaison (Reagan Administration). She became a member of the President's Cabinet in 1983 when she was appointed Secretary of Transportation. In 1989 she was appointed Secretary of Labor in the Bush Administration and was the first female Cabinet appointee in that Administration. In 1991 she became President of the American Red Cross, the first woman to hold that post since its founder, Clara Barton (Clarissa Harlowe Barton, 1821-1912).

On December 6, 1975, she was married to Senator Robert J. Dole (Kansas) at the National Cathedral in Washington, D.C.

Mrs. Dole has been active in the church all her life. Formerly a member and Lay Leader of Foundry United Methodist Church in Washington, D.C., this year she joined National Presbyterian Church in Washington.

In September of this year, Mrs. Dole was presented with the Christian Woman of the Year Award. This award is presented to a woman who exemplifies godly character and leadership.

Mrs. Dole is a great-great-granddaughter of Rev. Daniel Asbury.

For Such a Time As This A Personal Statement of Faith

*Remarks prepared for delivery at the National Prayer Breakfast, Washington, D.C.
February 5, 1987*

Mrs. Elizabeth Hanford Dole
*President, American Red Cross
Former Secretary of Transportation
Former Secretary of Labor*

I consider it one of the greatest possible privileges to be invited to share this morning with fellow travelers a little of my own spiritual journey. Like most of us, I'm just one person struggling to relate faith to life; but I am grateful that members of the congressional prayer groups have asked me to speak from the heart, about the difference Jesus Christ has made in my life.

But first, I must mention a political crisis—a crisis from which I have learned some very important lessons. Now, this is a political crisis involving high stakes, intrigue, behind-the-scenes negotiations, influence in high places, and even an element of romance.

Where have I learned of this crisis? on the front page of the newspapers? No. The newspapers haven't carried this story. No, the political crisis I'm talking about occurred around 2,450 years ago. And we learn about it in the Bible, in the Book of Esther.

Esther is the saga of a woman forced to make a decision concerning the total commitment of her life—a decision she was reluctant to make. She had to be vigorously challenged, and it's this part of her story to which I can so easily relate in my own spiritual journey. For while the particulars of her challenge may differ greatly from the challenges you and I face, the forces at work are as real as the moral is relevant. The basic lessons Esther had to learn are lessons I needed to learn. Thus, the story of Esther, over the years, has taken on great significance for me. Indeed, it reflects an individual's discovery of the true meaning of life.

The story takes place in the ancient kingdom of Persia where there lived a particularly faithful man of God named Mordecai. Now, Mordecai, a Jew, had a young cousin named Esther, whom he had adopted after the death of her parents and raised as if she were his own daughter. In fact, Mordecai had raised a young woman literally fit for a king. For Esther grew into a woman of extraordinary grace and beauty.

Reprinted from text released by the U.S. Department of Transportation, Office of the Assistant Secretary for Public Affairs, Washington, D.C. The text of Mrs. Dole's address at the National Prayer Breakfast appeared as "Challenge to Commitment" in *Decision* (the magazine of the Billy Graham Evangelistic Association, Minneapolis, Minnesota), June 1987, pp. 16-18.

Then one day Xerxes, the king of Persia, commanded that a search be made throughout all the provinces for the most beautiful women so that he could choose a new queen—a sort of “Miss Persia” pageant. Esther, above all others, found favor in the eyes of the king, and this young orphan girl was crowned queen of Persia. The king was so delighted with his new queen that he threw a magnificent banquet and even went so far as to lower all the taxes. Mr. President,¹ I thought you would particularly like that part of the story.

Meanwhile, Mordecai, out amongst the people, learned to his horror that one of the top men in government had developed a very careful plan to put to death all of God’s people, the Jews, throughout the entire kingdom. Of course, Mordecai immediately thought of Esther, and he sent an urgent message saying: “Esther, you must do something—you may be the only person who can persuade the king to call off this terrible plan.”

But Esther wants no part of this. Her response to Mordecai: “All the king’s officials and the people of the royal provinces know that for any man or woman who approaches the king in the inner court without being summoned, the king has set but one law: that he be put to death. The only exception to this is for the king to extend the golden scepter to him and spare his life. But thirty days have passed since I was called to go to the king.” In other words, Esther is saying, “Mordecai, you don’t understand protocol. I have to follow standard operating procedures. Chances are that if I go to the king, I just might lose my head!”

Mordecai has no sympathy with Esther’s refusal to help. Tens of thousands of her own people stand to lose their heads. Mordecai feels compelled to send a second message to Esther.

I once heard a very insightful pastor, Gordon MacDonald, highlight three distinct parts to this second appeal—three profound challenges which strike at the heart of Esther’s reluctance.²

First: Esther, think not that you’ll escape this predicament any more than other Jews—you’ll lose everything you have if this plan is carried out—all the comforts, all the fringe benefits. It seems that Mordecai is saying: if the thing that stops you from being a servant to thousands of people is your comfort and your security, forget it, lady—for you’re no more secure in there than we are out here. Esther shares the predicament.

The second theme is privilege: if you keep silent, Esther, at a time like this, deliverance and relief will arise from some other place. God has given you, Esther, the privilege to perform. If you don’t use that privilege, he may permit you to be pushed aside and give your role to someone else.

The third theme is providence. Mordecai says: Esther, who knows—but that God has placed you where you are for such a time as this?

¹Ronald Wilson Reagan, 40th President of the United States (1981–1989).

²Sermon preached at Grace Chapel, Lexington, Massachusetts, by Rev. Gordon MacDonald, Senior Pastor.

Finally Mordecai’s appeal struck home—Esther’s response: “Go, gather together all the Jews and fast for me. Do not eat or drink for three days, night or day. I and my maids will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish.”

That’s total commitment. Indeed, the story of Esther is for me a very challenging and humbling one. For there came a time in my life when I had to confront what commitment to God is all about.

My witness contains no road-to-Damascus experience. My spiritual journey began many years ago in a Carolina home where Sunday was the Lord’s Day, reserved for acts of mercy and necessity, and the Gospel was as much a part of our lives as fried chicken and azaleas in the spring.

My grandmother, Mom Cathey, who lived within two weeks of her 100th birthday, was my role model. I remember many Sunday afternoons with other neighborhood children in her home—the lemonade and cookies—I think that’s what enticed us—the Bible games, listening to Mom Cathey as she read from this Bible—now one of my most cherished possessions.

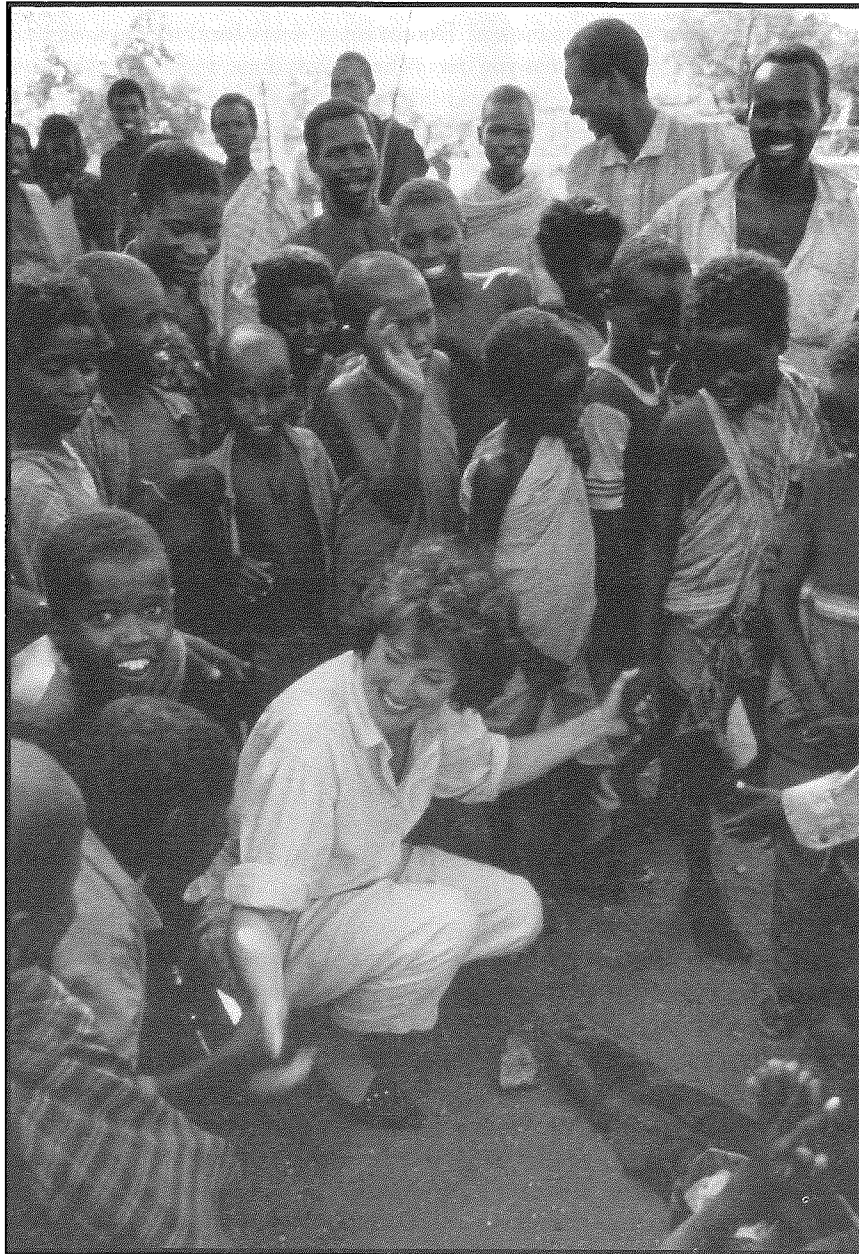
She practiced what she preached, and lived her life for others. In a tragic accident, Mom Cathey lost a son at the hands of a drunk driver. The insurance policy on his life built a hospital wing in a far-off church mission in Pakistan. Although Mom was not at all a wealthy woman, almost anything she could spare went to ministers at home and missions abroad. When it became necessary, in her nineties, to go into a nursing home, she welcomed the opportunity. I can still hear her saying, “Elizabeth, there might be some people there who don’t know the Lord, and I can read the Bible to them.”

I love to find her notes in the margin of her Bible, notes written in the middle of the night when she couldn’t sleep. For example, I find by Psalm 139 this notation: “May 22, 1952, 1:00 A.M.—my prayer: ‘Search me, O God, and know my heart—try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting.’”

I can’t remember an unkind word escaping Mom’s lips in all the years I knew her or an ungracious deed marring her path. My grandmother was an almost perfect role model.

And I wanted to be like her. From an early age, I had an active church life. But as we move along, how often in our busy lives something becomes a barrier to total commitment of one’s life to the Lord! In some cases it may be money, power, prestige.

In my case, my career became of paramount importance. I worked very hard to excel, to achieve. My goal was to do my best, which is all fine and well. But I’m inclined to be a perfectionist. And it’s very hard, you know, to try to control everything, surmount every difficulty, foresee every problem, realize every opportunity. That can be pretty tough on your family, your friends, your fellow work-



Mrs. Elizabeth Hanford Dole
With children in Somalia, in the work of the American Red Cross.
Photo © Paul Grabhorn, Grabhorn Studios, Washington, D.C.

ers and on yourself. In my case, it began crowding out what Mom Cathey had taught me were life's most important priorities.

I was blessed with a beautiful marriage, a challenging career; and yet only gradually, over many years, did I realize what was missing—my life was threatened with spiritual starvation. I prayed about this, and I believe, no faster than I was ready, God led me to people and circumstances that made a real difference in my life.

I found a caring pastor of Foundry Methodist Church, a tremendously sensitive, caring pastor, who helped me see what joy there can be when God is the center of life, and all else flows from that center.

A spiritual growth group gave me renewed strength as I began to meet each Monday night with others who shared my need to stretch and grow spiritually, and I was strengthened through Bible study with other Senate wives. I learned that Sundays can be set aside for spiritual and personal rejuvenation without disastrous effects on one's work week. And suddenly, the Esther story took on new meaning.

I finally realized I needed to hear and to heed those challenges Mordecai so clearly stated. Mordecai's first challenge: predicament. "Don't think your life will be spared from the slaughter, Esther. If you try to save your life, you'll lose it all!" It's a call to total commitment, to literally lay her life on the line.

But I can sympathize with Esther's dilemma. She had all the comforts, a cushy life—and when you get all those things around you, it can build up a resistance to anything which might threaten the comfort and security they seem to provide. I know all too well how she felt. Maybe you do, too. I enjoy the comfortable life. I had built up my own little self-sufficient world. I had God neatly compartmentalized, crammed into a crowded file drawer of my life somewhere between "gardening" and "government"—that is, until it dawned on me that I share the predicament, that the call to commitment Mordecai gave to Esther is like the call which Jesus Christ presents to me.

"If anyone would come after me," Jesus tells us, "he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it. What good is it for a man to gain the whole world, yet forfeit his soul?" Hard words to swallow, when you're busy doing your own thing—but the most compelling logic I've ever heard. For if Christ is who he says he is—our Saviour, the central Figure in all of history who gives meaning to a world of confusing, conflicting priorities, then I had to realize Christ could not be compartmentalized.

It would be different if I had believed that Jesus was just a man—as some do. Then I could easily have compartmentalized him. Or, if I had believed he was just a good teacher of morals, then perhaps, I could have just put his book away on my shelf. Or, if I had thought he was just a prophet—even then, I might have been tempted to file him away.

But I knew that Jesus Christ was my Lord and my Saviour, the risen Lord who lives today, sovereign over all. And I knew it was time to cease living life backwards, time to strive to put Christ first, preeminent—with no competition, at the very center of my life. It was time to submit my resignation as master of my own little universe—and God accepted my resignation!

Mordecai's second challenge was privilege. "If you don't take this privilege seriously, Esther, God will give it to another." This too was a challenge I needed to hear.

What God had to teach me was this: it is not what I do that matters, but what a sovereign God chooses to do through me. God doesn't want worldly successes. He wants me. He wants my heart, in submission to him. Life is not just a few years to spend on self-indulgence and career advancement. It's a privilege, a responsibility, a stewardship to be lived according to a much higher calling—God's calling. This alone gives true meaning to life.

Mordecai's warning to Esther is sobering. God forbid that someday I look back and realize I was too distracted by things of this world, too busy, too driven, and my work was given to another.

The third challenge: providence. "Esther, who knows, but that God in his providence has brought you to such a time as this." What Mordecai's words say to me is that each one of us has a unique assignment in this world given to us by a sovereign God—to love and to serve those within our own sphere of influence. We've been blessed to be a blessing; we've received that we might give.

The challenges Esther needed to hear were challenges I needed to hear—and continually need to hear: the call to total commitment. But there is one last lesson I had to learn from Esther: the way in which her heart responded.

Esther called on her fellow believers to pray and to fast. And then she cast herself—indeed, her very life—upon God in dependence on him: "if I perish, I perish!" And how did God work in this situation? What was the outcome of Esther's commitment and dependence on God? Scripture tells us that the king extended the golden scepter—sparing Esther's life, that his heart went out to her cause, and that God's people were gloriously rescued!

Esther could have played it on her own wits and charm and just left God out of the picture. But she knew her cause would only succeed if God were with her. And she rallied others to join her in a spirit of humble dependence through prayer.

It has struck me that this is really our purpose in gathering together this morning at this, the annual National Prayer Breakfast. We have come to humbly acknowledge our dependence on God. We have come, as our invitations to this event state: to seek the Lord's guidance and strength in our individual lives and in the governing of our nation, with the hope that the power of Christ may deepen our fellowship with one another.

But in this city accustomed to *giving* directions, it's not easy to *seek* them instead. Dependence on God is not an easy thing for Washington-type achievers, and it has not been easy for me. Often I find myself faced with tasks demanding wisdom and courage beyond my own. And not just on the big decisions; I am constantly in need of God's grace to perform life's routine duties with the love for others, the peace, the joy inherent in God's call.

I've had to learn that dependence is a good thing, that when I've used up my own resources, when I can't control things and make them come out my way, when I'm willing to trust God with the outcome, when I'm weak,—then I am strong. Then I'm in the best position to be able to feel the power of Christ rest upon me, encourage me, replenish my energy, and deepen my faith. Power from God, not from me.

Yes, the story of Esther is actually a story of dependence. It's a story not about the triumph of a man or a woman, but the triumph of God. He is the real Hero of this story. And in the same way, I've come to realize there can be only one Hero in my story, too: God in Jesus Christ.

Total commitment to Christ is a high and difficult calling—and one I will struggle with the rest of my days. But I know that for me, it's the only life worth living, the only life worthy of our Lord. The world is ripe and ready, I believe, for men and women who will accept this calling, men and women who recognize they are not immune from the predicaments of the day, men and women who are willing to accept the privilege of serving, and who are ready to see that the providence of God may have brought them to such a time as this.

Thank you and God bless you.



For Further Reading

[Dole, Robert Joseph, and Elizabeth Hanford Dole.] *The Doles: Unlimited Partners*. By Bob and Elizabeth Dole, with Richard Norton Smith. New York, NY: Simon & Schuster, 1988. Revised and reissued as *Unlimited Partners: Our American Story*. By Bob and Elizabeth Dole, with Richard Norton Smith and Kerry Tymchuk. New York, NY: Simon & Schuster, 1988, 1996.

Lawton, Kim. "Elizabeth Hanford Dole: For Such a Time As This." In John D. Woodbridge, general editor, *More Than Conquerors: Portraits of Believers from All Walks of Life*. Chicago, Illinois: Moody Press, 1992. pp. 45–48.

Asbury and Hanford Families

Newly-Discovered Genealogical Information

Mrs. Mary Ella Cathey Hanford

Editor's Introduction

Mrs. Mary Ella Cathey Hanford will be known to a number of our readers as the mother of Mrs. Elizabeth Hanford Dole.¹ Mrs. Mary Hanford's contribution to this issue of *The Historical Trail*, however, is based on her careful and well-documented research into her own family background and, with it, the background of Rev. Daniel Asbury and Bishop Francis Asbury. We are grateful to Mrs. Mary Hanford for her generous gift of a copy of her personal handwritten notebook of family and genealogical information; to her daughter-in-law Mrs. Bernell (Bunny) Hanford (Mrs. John Van Hanford, Jr.) for gracious and cooperative assistance in arranging for us to acquire this material; and to Mr. John Van Hanford III for helping his grandmother locate some valuable information.

Mr. John Van Hanford III holds a Master of Divinity degree from Gordon-Conwell Theological Seminary, Wenham, Massachusetts, and is a member of Fourth Presbyterian Church, Washington, D.C., a congregation of the Presbyterian Church in America. He is Executive Director of the International Freedom Foundation, a ministry which works on behalf of Christians in other nations who are imprisoned or tortured for their faith or who are oppressed in the practice of basic religious activities. This ministry advocates on behalf of persecuted Christians primarily by mobilizing U.S. government intervention through established diplomatic channels with offending nations. John's work on these issues is currently based in the office of Senator Richard G. Lugar of Indiana, where John holds the position of Congressional Fellow. John's brother, Mr. Joseph (Jody) Groome Hanford, is with Campus Crusade for Christ.

Through conversations and correspondence with these members of the Hanford family, we have discovered some hitherto unknown connections with ministers of the Asbury name. Mrs. Bernell (Bunny) Hanford has been immensely helpful in providing and verifying information.

The material that follows is transcribed from Mrs. Mary Hanford's handwritten notebook, with supplementary information supplied by Mrs. Hanford and her daughter-in-law, Mrs. Bernell (Bunny) Hanford. Where Mrs. Mary Hanford has a horizontal dash (—) in her notebook, indicating that information was not available to her at the time she made her notes, we have inserted a question mark within brackets [—?] so that the reader may more readily recognize those places. Other material within brackets is an insertion from the editor and is not in Mrs. Hanford's original notebook. All footnotes are our additions. We have included some cross-references to Carl E. Asbury's work,² to show the reader both the points of agreement and the points of difference in accounts of the Asburys.

Mrs. Mary Hanford's work is especially valuable in that it traces the descendants of Letitia (Letty) Asbury (1801–1859), daughter of Rev. Daniel Asbury, down to the present day. Carl E. Asbury's work is a valuable resource for information on the Asbury family, but for Letitia Asbury Cornelius's line it gives only Letitia's years of birth and death, her husband's name (William Cornelius), and the date of their marriage (July 27, 1820).³

¹Mrs. Dole's article appears on pages 27–33 in this issue of *The Historical Trail*.

²Carl E. Asbury, comp., *Asburys in America* (N. Ft. Myers, FL: Carl E. Asbury, 1984; Revised 1988, 1995). Hereafter cited as "Carl E. Asbury."

³Carl E. Asbury, pp. 104, 248.



Mrs. Mary Ella Cathey Hanford (right)
with Her Daughter, Mrs. Elizabeth Hanford Dole

Photo by Phil Aull Studio, Charlotte, North Carolina; Joanna Nisbet, photographer.
This picture appeared on the cover of *American Lifestyles*
(Salisbury-Rowan Magazine), March 1996.

Information in IGI⁴ gives little more than Carl E. Asbury's work, and there is some discrepancy even in that information. Neither Carl E. Asbury nor IGI gives any information on descendants of Letitia Asbury Cornelius.

With gratitude for assistance from family members, we acknowledge the real work of digging into historical records that Mrs. Mary Hanford has done. Her grandson John described her perfectly: "*She is the historian.*" Indeed she is: born at the beginning of this century, she has traced her family's origins and followed her family members through the years as they have moved into their respective arenas of service. When she asked us our affiliation and we told her "United Methodist," she seemed very pleased: "Oh, that's what I am!" Mrs. Mary Hanford is a member of First United Methodist Church, Salisbury, North Carolina.

⁴International Genealogical Index (IGI), the genealogical database of The Church of Jesus Christ of Latter-Day Saints (Mormons).

Asbury and Hanford Families

Jennings Family

Joshua Jennings

It is not definite as to the exact date he came to America, but it was between 1630 and 1640. One place [source] said it could have been as early as 1620. Joshua Jennings married Mary Williamson in Hartford, Conn., on Dec. 22, 1647. He died in Fairfield, Conn., in 1675.

Source: Jennings Genealogy, American Families, by William Henry Jennings; Vol. II, page 398.

Matthew Jennings

[Matthew Jennings,] the son of Joshua Jennings, was born in Connecticut on [?]. He married Hannah Wheeler on [?]. He died in 1738.

Ibid., page 398.

Daniel Jennings

[Daniel Jennings,] the son of Matthew Jennings, was baptized on April 7, 1700.

Ibid., page 402.

Daniel Jennings was clerk in Proprietor's Office, Northern Neck of Va., May 8, 1716.

Virginia Land Patents 5, Pt. W 17 (1713-1719).

(Date also verified on microfilm in State Library, Richmond, Va.)

Daniel Jennings appears in Richmond County, Va., in 1730 court records. Daniel Jennings was appointed Justice of Peace, Fairfax County, Va., Nov. 4, 1742.

Councils of Colonial Virginia V, page 103.

Daniel Jennings was mentioned in will of William Meacham in 1735.

Westmoreland County, Virginia, Wills (1654-1788), page 89.

Daniel Jennings, Caplo Parish, Westmoreland County; a deed from James Brothin of St. Paul's Parish, Hanover County, Va., signed Apr. 30, 1739, a tract of 397½ acres or half part of a patent for 795 acres, being two miles below the falls of the Potomac River.

Prince William County, Va., D [Deeds] Bk. D, 214.

Daniel Jennings, Westmoreland Co., 12 acres in Prince William County, Va., Nov. 25, 1740.

Virginia Land Patents, Bk. 5 (1736-1748), page 203.

Daniel Jennings, Fairfax Co., 50 acres waste land in Fairfax Co., Va., March 22, 1744, on Potomac River, called Rocky Run.

Virginia Land Patents, Bk. F (1742-1754), page 215.

Daniel Jennings was a surveyor of Fairfax Co., Va., in 1749.

Virginia Historical Magazine, V [Vol.] 36.

Daniel Jennings' will: dated July 2, 1754; probated Nov. 20, 1754; Fairfax County, Virginia. Bequests to:

His sons, Daniel Jennings II, 1052 acres where father lived.

James Jennings, 325 acres at Bull Run.

His daughter, Martha Asbury, land where [she] lives; 3 slaves; gold ring.

Signed Daniel Jennings

Executors:

Garrod Alexander

Henry Terrell

Stephen Lewis

William Gunnell

Henry Gunnell

Witnesses:

Benjamin Mitchell

Chas. Green

Daniel Jennings was born in [?] on [?]. Baptized Apr. 7, 1700. Died on [?] 1754. Married in [?] on [?].

Daniel Jennings, of Old Stafford and Fairfax Counties, Va., was a very rich and socially prominent man. He was a member of the Virginia "House of Burgesses." Daniel Jennings was awarded the distinction of having the word "Gentleman" after his name. He was appointed Burgess, or overseer, of his District. "Daniel Jennings II Gent." was the way he could sign his name.

Martha Jennings

[Martha Jennings,] the daughter of Daniel Jennings, married Thomas Asbury on Dec. 1, 1751. Wm. Fletcher Boogher: Marriage, Overwharton Parish Register, Stafford County, Virginia.

Asbury Genealogy

Henry Asbury Sr. ([ca.] 1650-1655 to 1707)

[Henry Asbury Sr.] was born probably in St. Mary's County, Md. (about 1650-1655). He was a party in a court action, Maryland Provincial Court, St. James County, Md., on June 18, 1678. (He must have been of age then.) Henry Asbury died in Westmoreland Co., Virginia, on about [?] 1707.

Source: His will, Westmoreland Co., dated Feb. 3, 1706; probated Apr. 30, 1707.

Henry Asbury Sr. married Mary [?] in [?] on [?]. It is probable that the Mary who married Henry Asbury Sr. was the daughter of Henry Durant, or his step-daughter, the daughter of his wife Sarah, by a first marriage to a man named Smith.

Their children were:

Catherine Asbury	born 1677
Henry Asbury Jr.	" 1683
Thomas Asbury	" 1685
Benjamin Asbury	" 1695

Henry Asbury and his wife Mary were living in Caplo Parish, Westmoreland Co., Va., in 1679. That is when they first appear in the records there. The first record of Henry Asbury is on Feb. 27, 1679, when judgement was granted to Robert Vault as attorney for Henry Asbury.

Court Book for 1675-1689, page 151.

Francis Wright deeded 450 acres [of] land to Henry Asbury in 1693.

Court Book for 1690-1698, page 120.

Chas. Smith deeded 100 acres of land to Henry Asbury in 1697.

Westmoreland Deeds & Wills, Book 2, page 139.

Henry Asbury was granted 80 acres of excheat [escheat] land in 1707.

Northern Neck Grant Book 3, page 47.

Making a total of 630 acres of land which Henry Asbury owned at his death and left to his three sons.

His will, Westmoreland County, Va., dated Feb. 3, 1706; probated Apr. 30, 1707:

630 acres of land to sons Henry, Thomas, and Benjamin.

Made a bequest to daughter Catherine.

" " to wife Mary.

Appointed Mary, his wife, as sole executor.

D&W. [Deeds and Wills] 1707-1709, page 13.

Mary Asbury

Henry Asbury Sr.'s wife Mary appears the first time in the records on Jan. 11, 1687-8, when she and her husband testified in a suit regarding lands left by Doctor Thomas Gerrard, in St. Mary's County, Maryland, and in Virginia, to his heirs.

O.B. (1675-6 - 1688), page 622.

The last appearance of Mary Asbury in the records was on June 19, 1709, when she made a deed of gift to her granddaughter, Mary Remy, the daughter of William & Catherine Remy.

Charles Smith and Henry Asbury were in possession of Henry Durant's land in 1698. It is thought that they married the daughters of Henry Durant, dec'd on 1677.

Catherine Asbury

[Catherine Asbury,] daughter of Henry Sr. & Mary, born 1677, died 1740. Married Wm. Remy, the son of Jacob Remy (a French Huguenot) and his wife Mary, on 1698.

Their children were William, Asbury, Mary (Sanders), Catherine (Warmouth), James, Daniel, and Elizabeth (Sanders).

Wm. Remy's will, Westmoreland Co., probated May 30, 1738.

Henry Asbury Jr.

Henry Asbury Jr. was born in Westmoreland County, between 1680-83; died in 1740 in Westmoreland County, Va. Source: His will, probated May 27, 1740.

He married Hannah [-?-] in [-?-] on [-?-].

(It seems probable that Hannah, the wife of Henry Asbury Jr., was Hannah Brown, the daughter of George & Frances Brown. Elizabeth Brown Hardwick left a small bequest to Hannah Brown Asbury but did not mention relationship in the will.)

Henry Asbury Jr. first appears in records of Westmoreland County, Va., on Apr. 21, 1704, when as Henry Asbury Jr., along with his father Henry Asbury and brother-in-law William Remy, he witnessed a deed.

Deeds and Wills, Book 1701, page 322.

This would indicate that he was of age, so he was born between 1680-83.

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On Sept. 26, 1711, John Wright acknowledged a deed to Henry & Thomas Asbury.

Court Book for 1705-1721, page 174.

Henry Asbury was appointed Constable in 1728 and again in 1730.

Same Book.

Henry Asbury and wife Hannah sold 100 acres of land to Aaron Hardwick on June 21, 1722.

Deeds and Wills, Book 7, page 223.

Land was deeded to Henry Asbury by Edward Kirk on Feb. 21, 1725.

Deeds and Wills, Book 8, page 52.

Henry Asbury and wife Hannah deeded land to James Hambleton on July 21, 1725. Henry Asbury and wife Hannah deeded land to Jacob Remy on May 30, 1732.

Henry Asbury's will, Westmoreland County, Virginia; dated September 21, 1739; probated May 27, 1740:

Leaves land to Henry—to have first choice

William—" " second "

Thomas—" " choice [*sic*; third choice]

Mentions his wife Hannah Asbury in will. Leaves legacies to Sarah, George, Hannah, Isabel, and Anne—"my children that have no part in the land."

D. & W. [Deeds and Wills], 1738-44, page 73.

Their [Henry Jr. and Hannah's] children were:

Henry Asbury, born 1716; *d.* 1752; Westmoreland Co.;

wife Mary, married

Patrick Connelly⁵

George " " 1720; *m.* Hannah Hardwick

William " " 1724

Thomas " " 1726; *m.* Martha Jennings; [Thomas] died 1808, Ky.

Sarah " [-?]

Hannah " [-?]

Isabel " [-?] May have been wife of James Hardwick.

Anne " [-?] Married John Wilson on Aug. 16, 1748.

Overwharton Parish Register.

Thomas Asbury

Thomas Asbury was born in Westmoreland Co., Va., about 1726. He made a deed for some land in Westmoreland Co. in 1747, so he must have been at least 21 at that time.

Westmoreland Deeds and Wills, 1744-1748, page 379.

Thomas Asbury married Martha Jennings, the daughter of Mr. & Mrs. Daniel Jennings, in Stafford County, Virginia, on Dec. 1, 1751, by William Fletcher Boogher.

Overwharton Parish Register (now, Aquita Church, Stafford County, Virginia).

Thomas Asbury died in Mercer County, Kentucky, about 1808. His will: Mercer County, Ky.; dated May 1, 1808; probated at July Session, 1808.

Book 3, pages 325-327.

⁵Mary Asbury's second marriage, after 1752. Carl E. Asbury says: "Patrick Connelly's dower in the estate of Henry Asbury was ordered November 29, 1758 (D. & W. 1756-61, p 208)" (p. 13).

Martha Jennings Asbury was born about 1727 and died on Jan. 6, 1802. Thomas & Martha were living in Bedford County, Virginia, between 1767 and 1807.

Thomas Asbury left Westmoreland Co. and went to Stafford County with his brothers, George and William, soon afterward. Thomas Asbury was willed some land by his father's estate. He deeded this land to George Halkum in 1747.

Thomas Asbury and his wife Martha lived during their early years of marriage in Fairfax County, Virginia, where Thomas Asbury appears in deeds in the 1750s and early 1760s. D [Deeds] Bk. E & F, pp. 37 and 41.

Daniel Jennings willed to his daughter Martha Asbury all that parcel of land where she now lived. Fairfax County, Virginia; Will, probated Nov. 20, 1754.

Thomas Asbury served in the French and Indian Wars, along with his brother-in-law Daniel Jennings, in the detachment of Fairfax County Militia, under the command of Cap't Bryan Fairfax. Since the duration of that war was 1754-1762 [1763], this places Thomas Asbury in Fairfax County during those years.

Washington MSS 1460, page 197, No. 591, in the Index at the Virginia Archives.

On Aug. 17 and 18, 1766, Thomas Asbury & wife deeded their lands in Fairfax County to William Trammell of Loudoun County, Va.

D. [Deeds] Bk. G and H, pp. 38 and 50.

Thomas and Martha [Asbury] moved soon after 1766 to Bedford County, Virginia. Thomas Asbury first appears in the court records of Bedford County in 1772, when he was paid for attendance at court. Book 4, page 37.

Thomas Asbury was appointed viewer of a road. Book 6, page 328.

Thomas Asbury was granted land in Bedford County in 1780.

Grant Book E, page 185.

Thomas Asbury was granted land in Bedford County in 1797.

Grant Book 37, page 230.

On April 24, 1798, a deed was made by Thomas Asbury and his wife Martha.

Book 10, page 477.

Thomas Asbury's wife Martha died on Jan. 6, 1802.⁶

Thomas Asbury appears in a number of deeds in Bedford County, the last being dated 1807. Thomas Asbury appears constantly in the Personal Tax Lists of Bedford County, Va., from 1782 thru 1806.

It is thought that Thomas Asbury, age 81 and now alone, moved to Ky., some time after 1807. His daughter Nancy was living in Mercer County in 1807, though not married in 1808 when her father made his will. Could it be that Thomas Asbury went to live with her? She was appointed sole executrix of his will. He died in Mercer Co., Ky., [-?-] 1808.

The children of Thomas Asbury and Martha Asbury were:

⁶It is an amazing coincidence that Martha Jennings Asbury, the mother of Rev. Daniel Asbury, died on the same day as Elizabeth Rogers Asbury, the mother of Bishop Francis Asbury. Martha Jennings Asbury died in Virginia; Elizabeth Rogers Asbury died in England. Both of them died on Wednesday, January 6, 1802. The date of Martha Jennings Asbury's death is corroborated in Carl E. Asbury, p. 14.

Elizabeth Asbury	born in Fairfax Co., Va.,	1753
William Asbury	" " " "	1755
George Asbury	" " " "	1756
Mary (Molly) Asbury	" " " "	1758
Joseph Asbury	" " " "	1760
Daniel Asbury	" " " "	1762
John Asbury	" " " "	1764
Martha (Patsy) Asbury	" " " "	1766
Thomas James Asbury	born in Bedford County	1768
Jane (Ginny) Asbury	" " " "	1770
Sarah (Sally) Asbury	" " " "	1772
Nancy Asbury	" " " "	1774

Summary of bequests of will [of Thomas Asbury]:

His son William was not mentioned in will?

" " Joseph " " " " " ?

" " John " " " " " "

His wife Martha was not mentioned in will as she died on Jan. 6, 1802.

Daniel Asbury

Daniel Asbury was born in Fairfax County, Virginia, on Feb. 18, 1762; died May 15, 1825, in Lincoln County, N.Car. He married Nancy Lester Morris, the daughter of R. Morris and Susannah Lester of Brunswick County, Virginia, on Jan. 4, 1790, in Lincoln County, N.Car.

Nancy Lester Morris Asbury was born in Brunswick County, Va., on Dec. 22, 1770, and died in Lincoln County, Oct. 21, 1862.

Their children were:

Francis Asbury	1791; m. Eliz Linberger Nov. 12, 1812
Susannah Lester "	1794; m. James Wilkinson Nov. 11, 1816
Martha "	1795; m. Rob't Abernathy Oct. 14, 1808
James Thomas "	1796; m. Eliz. McCall Mar. 23, 1820
Rev. Henry "	1799; m. Eliz. Robinson Aug. 14, 1821
Letty "	1801; m. William Cornelius July 27, 1820
Daniel Jr. "	1803; died [-?-] 1804
Rev. Wesley ⁷ (Baptist minister)	1805; m. Susannah Abernathy July 8, 1830
Hiram "	1807; m. Dr. M. Byers.
Lavinia Mills "	1809; died 1813; burned to death.
William Morris "	1810; m. Susan Lester Marks June 11, 1835
John Fletcher "	1815; m. Mary Davis June 27, 1838

⁷Other materials on the Asbury family do not indicate that Wesley Asbury was a Baptist minister. According to Carl E. Asbury, Wesley Asbury moved to Illinois about 1840 and was a school teacher there; an obituary stated that Wesley Asbury was a pioneer of Hamilton County, Illinois, and that he was a tanner until 1857 and then became a farmer and teacher (Carl E. Asbury, p. 111). Another source states that Wesley Asbury was married (2nd) to Susan Maria Mitchell (July 3, 1822-Nov. 24, 1876) on Oct. 1, 1844, by "Reverend Hosea Vill (?), a Baptist Minister" (Harry Clifford Asbury [*h*. 1887], *Asbury Genealogy* [n.p.: n.p., 1934], 8 vols., Vol. 1-D); this reference may explain the notation "Baptist minister" next to Wesley Asbury above. Information from Joe R. Nixon, of Lincolnton, N.Car., says of Wesley Asbury, "One son became a preacher"; no denomination is indicated (information in Lincoln County Public Library, Lincolnton, N.Car.; courtesy of Rev. Howard Ray Wilkinson).

Daniel Asbury was too young to join the Continental Army, with his brothers James [Joseph?] and George. He served in the Revolutionary War under Colonel Roger Clark and started west. In the first battle with the Indians, he was captured and was scalped at that time. He wore a skull cap all the time afterwards. They kept him a prisoner for five years, but finally traded him to the British forces in Detroit for two blankets, that being the price for a live prisoner.

Daniel Asbury was on the list for exchange on Nov. 1, 1779. His release took place on Nov. 8, 1782. After the close of the War, he was released from service and started his way home-ward after an absence of more than 6 years. No one recognized him in the home place, but his dog saw him and walked him to the house. He was then about 20 years of age.

In the year 1786 Daniel Asbury entered the ministry of the Methodist [Church] and was assigned a circuit in Catawba County, N.Car., where he traveled and organized other churches. Daniel Asbury was the Presiding Elder of the Savannah, Catawba, and Broad River Districts for 20 years.

Source: D.A.R. Lineage Registers, Vol. 94, p. 116; Vol. 126, p. 130; Vol. 160, pp. 256-257.

The Reverend Daniel Asbury was elected to attend the Methodist Church General Conference in Baltimore, Md., in 1816. After the Conference was over, Daniel Asbury started for his home in N.Car., but stopped over in Fredericksburg, Va., where his Bishop, Francis Asbury, had died on March 31, 1816. Daniel Asbury was given the worldly possessions of Bishop Francis Asbury as he was his nearest relative.⁸ They were:

- His watch
- His Bible
- His trunk, with its contents
- His Farewell Address to the General Conference, for the year 1816

As Bishop Asbury died before giving his "Farewell Address," it was still in his possession. The original "Farewell Address" of Bishop Francis Asbury was turned over to the South Carolina Conference by the Rev. Henry Asbury (1799-1874), a son of Rev. Daniel Asbury (1762-1825), in the year of 1862.⁹

⁸See also William L. Sherrill, *Annals of Lincoln County, North Carolina: Containing Interesting and Authentic Facts of Lincoln County History Through the Years 1749 to 1937* (Charlotte, N.C.: The Observer Printing House, Inc., 1937), pp. 491-492: "Bishop Asbury, 'the prophet of the long road,' visited his cousin, Daniel Asbury, near Rehoboth [sic; Rehobeth], and preached there Oct. 27, 1814." That day (October 27) was the forty-third anniversary of the arrival of Bishop Francis Asbury in America. William L. Sherrill was a minister of the Methodist Episcopal Church, South. This documentation was supplied by Mrs. Hanford.

⁹This information, with very few variations, is given in Carl E. Asbury, page 106. The source for Carl E. Asbury's information was Harry C. Asbury, a great-great-grandson of Daniel Asbury (1762-1825) through his son Francis Asbury (1791-1864), his grandson Rufus Reid Asbury (1829-1904), and his great-grandson John Logan Asbury (b. 1861). Bishop Francis Asbury's relationship to Rev. Daniel Asbury is stated in this way: "Daniel Asbury was given the worldly possessions of Bishop Francis Asbury as he was a close friend of the Bishop and was believed to be a distant relative of the Bishop."

Daniel Asbury served in the Methodist ministry for about 39 years. He is buried in Rehobeth Church Cemetery, which was established by him and [was] first Methodist [church] west of Catawba River in N.C. There is a memorial tablet in his honor in the present Rehobeth Church.

Susannah Morris

The mother of Nancy Lester Morris Asbury and widow of R. Morris, Susannah Morris helped Bishop Francis Asbury establish Ebenezer College in Brunswick County, Va. Bishop Asbury sent her and her family overland to Lincoln County, N.Car., to establish a Methodist colony on the Catawba River.

Letty Asbury

Letty [Letitia] Asbury was born in Lincoln County, Feb. 18, 1801, and died Jan. 10, 1859, in Iredell County. She was buried at McKendree Meth. Church, Iredell Co. She married William Cornelius, son of Benjamin Cornelius (b. Feb. 6, 1765, d. March 24, 1836, in Maryland), and [-?-] Edwards (who were married about 1795). William Cornelius was born Sept. 6, 1797, and died Mar. 26, 1865.¹⁰ He and Letty Asbury were married July 27, 1820.

Marriage books of Tryon & Lincoln Cos.;
Marriage records by Curtis Bynum, Rowan Library.

Their children were:

Nancy Levina	b. June 10, 1821; d. Sept. 11, 1906
John H.	b. Nov. 11, 1822; d. Mar. 22, 1905
Benjamin B.	b. 1824
Frank	b. 1826
Henry	b. 1828; d. Jan. 1, 1859
Joseph	b. 1830
Marcellus	b. 1835; moved to Seattle
William	b. 1838
Levi	b. 1840
Mary	b. 1842
Julia	b. 1844
Louisa	b. 1846

Nancy Levina Cornelius

[Nancy Levina Cornelius's husband was] Henry Alexander Cathey, b. Nov. 17, 1808; d. Mar. 10, 1873; married Jan. 2, 1844. He was son of Archibald Cathey (b. May 20, 1769; d. June 1819) and Mary Caldwell (b. Aug. 23, 1777; d. [-?-]).

¹⁰William Cornelius, "Uncle Billy" as he was called, owned over 100 slaves, according to reports, but the Cornelius family never favored slavery and would not sell any of them. In later years, cotton was sold at Davidson (8 miles to east). Some time later, John Cornelius—his son—built one of the cotton mills in the state, just south of Davidson, in what is now known as Cornelius. This information was supplied by Mrs. Hanford.

Their children were:

Nancy Jane	b. Oct. 15, 1846
John Archibald	b. Nov. 15, 1847
Letty	b. June 5, 1851
Sarah Catherine	Jan. 4, 1853
Judith Henrietta	Nov. 21, 1854
Andrew Franklin	May 20, 1856
Henry Houston	May 4, 1860
Joseph Pinckney	Mar. 23, 1864; d. Jan. 2, 1953
Thomas Lester Lee	June 7, 1866
Albert Marcellus	May 25, 1870

Lived on old Cathey homeplace in Mecklenburg County, N.C.

Joseph Pinckney Cathey

Joseph Pinckney Cathey, b. Mar. 23, 1864; d. Jan. 2, 1953. Married in Statesville, N.C., on Sept. 29, 1897; to Cora Lee Alexander (b. Jan. 1, 1874, d. Dec. 21, 1973), daughter of Junius Milton Alexander (b. Jan. 18, 1837; d. Apr. 13, 1882) and [2nd wife] Elizabeth Evaline McLain (b. Feb. 20, 1846; d. May 3, 1935); married [Junius and Elizabeth] Apr. 13, 1873. (Junius Milton Alexander's first wife was Sarah Louise Gibson, b. Nov. 28, 1842, d. February 15, 1870.)

Their children were:

Robert Alexander Cathey, b. July 15, 1898; m. Charlotte Bristow
 Mary Ella, b. May 22, 1901; m. John Van Hanford
 Joseph Junius, b. Jan. 14, 1904; m. Anita Umberger
 Vernon Andrew, b. Jan. 28, 1907; d. Jan. 4, 1934¹¹

Lived in Salisbury, N.C.

¹¹Mrs. Elizabeth Hanford Dole says of her grandmother, Mrs. Cora Lee Alexander Cathey: "In middle age she lost a son [Vernon Andrew Cathey], just out of college, to a drunk driver on a rain-slicked highway. Before he died, he had asked, 'Lord, be with those I leave behind and guide me safe across the great divide.' My grandmother was not a wealthy woman, but because she was concerned that Vernon never had the chance to make his contribution in life, she took the money from his life insurance and built a new wing for a mission hospital in far-off Pakistan." See *The Doles: Unlimited Partners*, by Bob and Elizabeth Dole, with Richard Norton Smith (New York, London, Toronto, Sydney, Tokyo: Simon and Schuster, 1988), p. 31; or *Unlimited Partners: Our American Story*, by Bob and Elizabeth Dole, with Richard Norton Smith and Kerry Tymchuk (New York, NY: Simon & Schuster, 1996), p. 49. The memorial wing is called the Vernon Cathey Suite of the Nancy Fulwood Hospital, sponsored by the Associate Reformed Presbyterian Church, Pakistan. Miss Dorothy Dagenhart is a retired missionary of the Associate Reformed Presbyterian Church and served in Pakistan. Earlier this year she wrote to Mrs. Elizabeth Hanford Dole: "Greetings in the Mighty Name of Jesus! For days I have had a great burden on my heart to write to you and Mr. Dole. I first met your beloved Grandparents in 1953-54. What lovely people they were. How they prayed for you! How proud your dear grandmother, 'Mom Cathey' was of you. She always called you 'Liddy' with great love and admiration! I came to love you, too, from what she told me about you and have followed you with my love and prayers through the years. They were among those who prayed for 20+ years for a nurse to go to Nancy Fulwood Hospital. They prayed for me by name from 1947 as long as they lived. They loved, feared and honored God. They tried to live by His commands: 'Thou

Mary Ella Cathey

[Mary Ella Cathey] married [in] Salisbury, N.Car., on May 1, 1917, to John Van Hanford (b. July 30, 1893 [Carbondale, Ill.]; d. Nov. 2, 1978). He was the son of John Wilbur Hanford (b. Sept. 19, 1848; d. Jan. 22, 1929) [and] Emma Persis Van Alstyne (b. Dec. 19, 1859; d. July 14, 1932).¹²

Their children:

John Van Hanford Jr., b. Mar. 20, 1923

Mary Elizabeth Alexander, b. July 29, 1936

John Van Hanford Jr. (b. Mar. 20, 1923) married [1st] Atlanta, Ga., on Nov. 13, 1945, to Dottie Dare Groome (b. June 16, 1924), daughter of Joseph D. Groome (b. Sept. 1, 1899; d. June 1, 1960) [and] Ina Lee Edwards (b. Dec. 6, 1901; d. Jan. 7, 1986).

Their children:

John Van Hanford III, b. Sept. 19, 1954

Joseph [Jody] Groome Hanford, b. April 7, 1956

Live in Salisbury, N.Car.

John Van Hanford Jr. married [2nd] May 23, 1970, to Bernell (Bunny) Chisholm (b. Apr. 20, 1933), daughter of Daniel L. Chisholm (b. Mar. 30, 1896; d. Nov. 14, 1957) and Vandie Williams (b. Nov. 29, 1904; d. Aug. 19, 1989).

Mary Elizabeth Alexander Hanford (b. July 29, 1936, Salisbury, N.C., Rowan County) married Dec. 6, 1975, in Washington, D.C., to Robert Joseph Dole (b. July 22, 1923, Russell, Kansas), son of Doran Dole [and] Bina Talbott Dole.

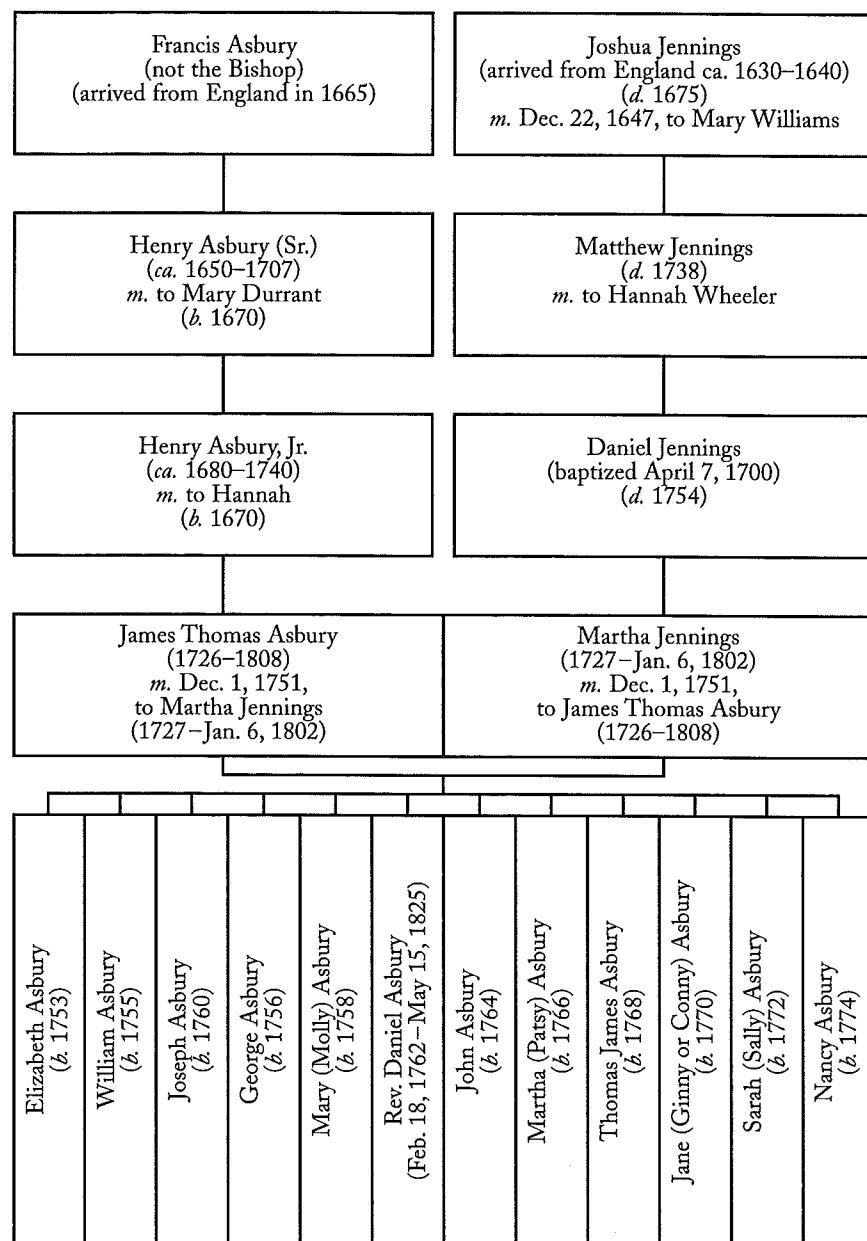


shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all of thy mind, and thou shalt love thy neighbor as thyself. Because of this they gave the money to build the Vernon Cathey Suite in our hospital to enable people to receive healing for body and soul" (Personal letter from Miss Dorothy Dagenhart to Mrs. Elizabeth Hanford Dole, August 1, 1996; used by permission). Miss Dagenhart tells us that she enjoyed a good relationship with the Methodist missionaries during her service in Pakistan.

¹²Mrs. Mary Hanford remembers that her mother-in-law (Emma Persis Van Alstyne Hanford) said that they were related to Alexander Van Alstyne, Jr. (1831-1902), the blind organist who married the hymn-writer Frances Jane (Fanny) Crosby (1820-1915) on March 5, 1858. Some time between 1882 and 1884, by mutual consent, Alexander and Fanny became only good friends and spent less time with each other. His name was variously spelled "Van Alstine" or "Van Alsteine," but Fanny Crosby always spelled it "Van Alstyne." See Bernard Ruffin, *Fanny Crosby* (n.p.: A Pilgrim Press Book from United Church Press, 1976), pp. 79-80, 158, 198-199; or the abridged version, published as *Fanny Crosby: The Hymn Writer* (Uhrichsville, OH: A Barbour Book, Published by Barbour and Company, Inc., 1995), Heroes of the Faith series, pp. 67-68, 140, 170.

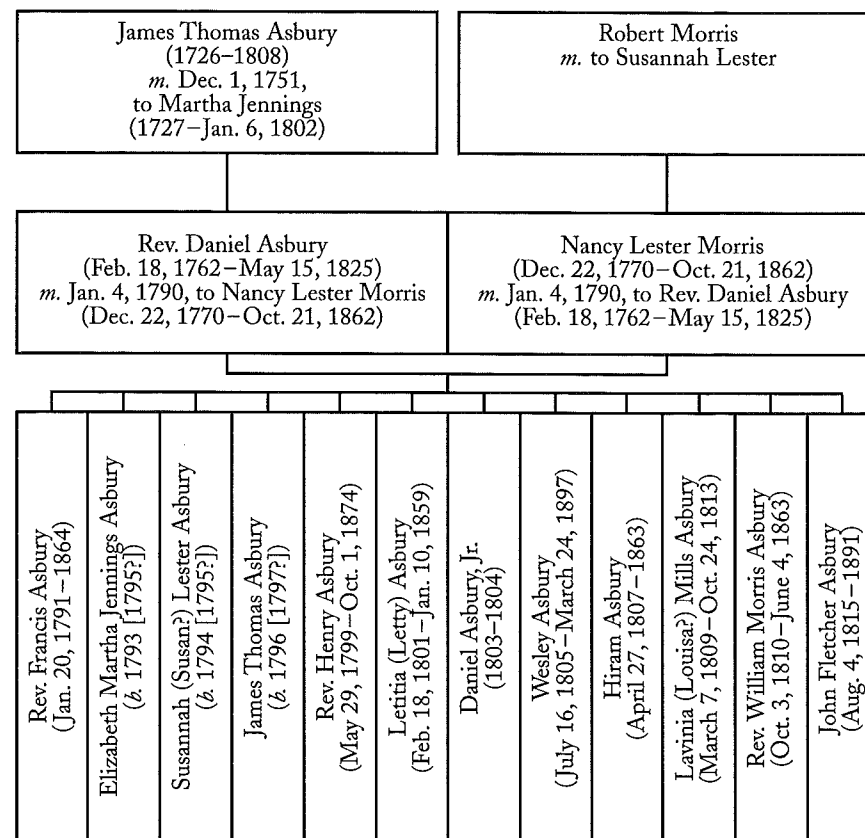
Asbury and Jennings Families

Showing the Brothers and Sisters of Rev. Daniel Asbury



Asbury and Morris Families

Showing the Children of Rev. Daniel Asbury



Key

b. = born
m. = married
d. = died

The charts of "Asbury and Jennings Families" and "Asbury and Morris Families" have been compiled from information in Carl E. Asbury, comp., *Asburys in America* (N. Ft. Myers, FL: Carl E. Asbury, 1984; Revised 1988, 1995), and the personal handwritten notebook of Mrs. Mary Ella Cathey Hanford, a great-great-granddaughter of Rev. Daniel Asbury.

Asbury Family Genealogy

James Thomas Asbury (1726-1808)
m. Dec. 1, 1751,
to Martha Jennings (1727-Jan. 6, 1802)

Rev. Daniel Asbury
(Feb. 18, 1762-May 15, 1825)
m. Jan. 4, 1790, to Nancy Lester Morris
(Dec. 22, 1770-Oct. 21, 1862)

Key
b. = born
m. = married
d. = died

Susan (Susannah?) Lester Asbury
(b. 1794 [1795?])
m. Nov. 11, 1817, to James Wilkinson

Rev. Henry Asbury
(May 29, 1799-Oct. 1, 1874)
m. (1st) Aug. 14, 1821,
to Elizabeth Robinson
(Jan. 23, 1799-March 1, 1838)
m. (2nd) July 26, 1838,
to Emily Bradshaw
(April 13, 1813-Nov. 16, 1889)

John Monroe Wilkinson
(Dec. 22, 1822-June 6, 1887)
m. Dec. 16, 1846,
to Nancy Eliza Lineberger
(Jan. 24, 1826-Aug. 22, 1869)

Mary Ellen Asbury
(Dec. 12, 1852-1931)
m. Dec. 8, 1869,
to Alfred Theodore Bridges
(1840-1888)

Avery McDuffy Powell Wilkinson
(Jan. 26, 1849-July 10, 1927)
m. March 27, 1872, to Mary Jane Grice
(March 1, 1856-Feb. 8, 1924)

Olivia Bridges
(Jan. 19, 1885-Nov. 20, 1982)
m. (1st) Nov. 1901 to Frank A. Spang
(1877-1946)
m. (2nd) 1906 to
Robert Bertram (Bert) Davis (1882-1950)

James Sidney Wilkinson
(Jan. 19, 1874-April 7, 1948)
m. Oct. 23, 1895,
to Celia Rosetta Phillips
(Aug. 28, 1873-April 17, 1960)

Olivia Nan Davis
(b. Aug. 21, 1912)
m. Feb. 8, 1936,
to Joseph (Joe) Turner Bohannon
(b. Aug. 30, 1909)

Rev. Howard Ray Wilkinson
(b. April 20, 1911)
m. June 1, 1940,
to Virgie Lenora Randall
(b. Oct. 9, 1916)

Joseph Daniel (Dan) Bohannon
(b. March 8, 1941)
m. April 17, 1965,
to Shirley Jewel Kohutek
(b. Nov. 24, 1941)

Asbury Family Genealogy

James Thomas Asbury (1726-1808)
m. Dec. 1, 1751,
to Martha Jennings (1727-Jan. 6, 1802)

Rev. Daniel Asbury
(Feb. 18, 1762-May 15, 1825)
m. Jan. 4, 1790, to Nancy Lester Morris
(Dec. 22, 1770-Oct. 21, 1862)

Letitia (Letty) Asbury
(Feb. 18, 1801-Jan. 10, 1859)
m. July 27, 1820,
to William Cornelius
(Sept. 6, 1797-March 26, 1865)

Rev. William Morris Asbury
(Oct. 3, 1810-June 4, 1863)
m. June 5 (11?), 1835,
to Susan Lester Marks (his cousin)
(b. Sept. 20, 1809)

Nancy Levina Cornelius
(June 10, 1821-Sept. 11, 1906)
m. Jan. 2, 1844,
to Henry Alexander Cathey
(Nov. 17, 1808-March 10, 1873)

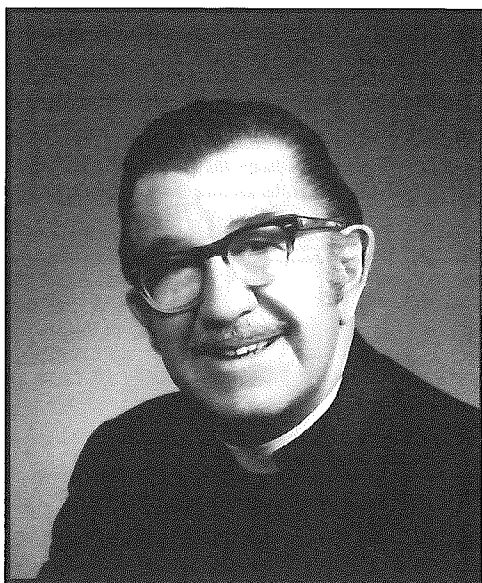
Samuel Lester Asbury
(Nov. 9, 1838-Aug. 14, 1914)
m. (1st) Nov. 1858
to Sarah E. (Betty) Gray
(Nov. 3, 1841-July 8, 1862)
m. (2nd) Aug. 26, 1868,
to Julia M. Pipkin
(Feb. 4, 1842-Jan. 24, 1878)
m. (3rd) Sept. 2, 1879,
to Ellen N. Prichard
(May 26, 1852-Feb. 19, 1919)

Joseph Pinckney Cathey
(March 23, 1864-Jan. 2, 1953)
m. Sept. 29, 1897,
to Cora Lee Alexander
(Jan. 1, 1874-Dec. 21, 1973)

Herbert Asbury
(Sept. 1, 1889-Feb. 24, 1963)
m. (1st) Aug. 31, 1928, to Helen Hahn
m. (2nd) March 29, 1945,
to Edith S. Evans

Mary Ella Cathey
(b. May 22, 1901)
m. May 1, 1917,
to John Van Hanford (Sr.)
(July 30, 1893-Nov. 2, 1978)

Mary Elizabeth Alexander Hanford
(b. July 29, 1936)
m. Dec. 6, 1975,
to Robert Joseph Dole
(b. July 22, 1923)



Rev. Dr. Frederick E. Maser

The Reverend Dr. Frederick E. Maser is the author of numerous articles and books—some in the field of literature, but most on Methodist history and biography. A former District Superintendent of the Eastern Pennsylvania Conference of The United Methodist Church, he was pastor from 1958 to 1967 of Old Saint George's Methodist Church, one of Methodism's most historic churches. Later he became Executive Secretary of the World Methodist Historical Society.

The Reverend Dr. Maser is a world traveler and preacher, having preached in many of the English-speaking countries, in addition to filling pulpits in Germany, Switzerland, and Puerto Rico. He has been a delegate to six World Methodist Conferences, and in 1977 he gave the Tipple Lectures at Drew University on the subject, "Second Thoughts on John Wesley." His book, *The Little-Known Appearances of Jesus*, will be available this fall. He is author also of the ever-popular book, *The Story of John Wesley's Sisters, or Seven Sisters in Search of Love*. Currently he is working on his Memoirs.

Dr. Maser has previously contributed articles to *The Historical Trail*, including "John Wesley and the Indians of Georgia" (1995) and "Susanna Wesley: or The Human Side of the Mother of Methodism" (1993).

The Reverend Dr. Maser is a Life Member of the Southern New Jersey Conference Historical Society.

The Human Side of Captain Thomas Webb

Rev. Dr. Frederick E. Maser

Matthew Simpson in his *Cyclopædia of Methodism* referred to him as "the first Apostle of Methodism in America."¹ *Together* magazine some years ago spoke of him as "American Methodism's No. 1 layman,"² and Dr. Frank Baker in his book *From Wesley to Asbury* speaks of him as the "Consolidator."³ His name is Captain Thomas Webb, and he probably deserves all of these titles.

In addition, he was a generous, farsighted, outgoing, compassionate, well-liked preacher who was deeply concerned for the spiritual welfare of his fellow beings. This is the human side of the Captain, which is sometimes overlooked. Some writers are apt to stress his administrative genius in the forming of Methodist societies in America rather than the human qualities that impressed those who knew him.

Early Years

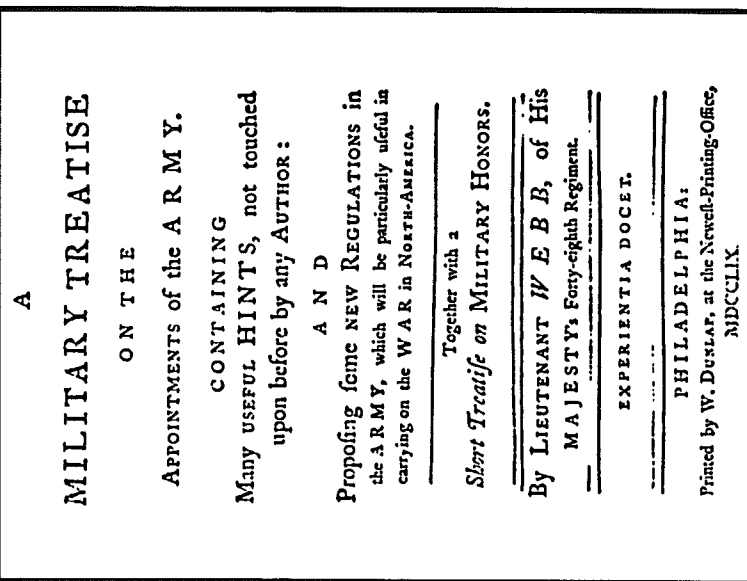
Webb was born on May 31, 1725, at either Bath or Salisbury in England.⁴ Little or nothing is known of his childhood, but on October 29, 1754, at twenty-nine years of age, he received a commission as quartermaster in the 48th Regiment of Foot, serving in the American colonies as a lieutenant under General Edward Braddock (1695–1755). In 1758 he took part in the capture of Louisburg by Generals Jeffrey Amherst (1717–1797) and James Wolfe (1727–1759). On July 31, 1759, he lost an eye at the Battle of Montmorency, where the English were ingloriously defeated. According to various authorities a musket ball hit his right eye, passed through his palate and into his mouth where it was swallowed. His own recollection of the incident was of a flash of light followed by total darkness. He was later carried to a boat, where he was thought to be dead. One of his rescuers said, "He needs no help, he is dead enough." Webb

¹Matthew Simpson (1811–1884), ed., *Cyclopædia of Methodism: Embracing Sketches of Its Rise, Progress, and Present Condition, with Biographical Notices and Numerous Illustrations* (Revised Edition. Philadelphia: Louis H. Everts, 1876, 1880), p. 906.

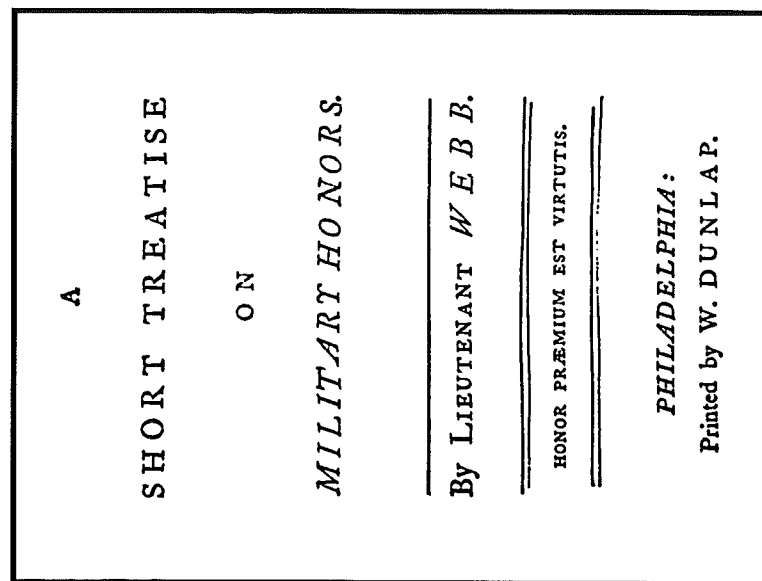
²Marvin E. Harvey, "One-Eyed Capt. Tom Webb: He Was Our No. 1 Layman," *Together* (October, 1963; Vol. VII, No. 10), pp. 26–29.

³Frank Baker, *From Wesley to Asbury: Studies in Early American Methodism* (Durham, N.C.: Duke University Press, 1976), pp. 51–69.

⁴The date of birth for Thomas Webb has been reported as May 31, 1725, or as 1724. E. Ralph Bates, formerly the Warden of John Wesley's Chapel in Bristol, England ("The New Room in the Horsefair"), states that Thomas Webb himself said that he was born on May 31, 1725, in a letter now in the possession of the "New Room" at Bristol (Edmund Ralph Bates, *Captain Thomas Webb: Anglo-American Methodist Hero* [London: Published for the World Methodist Historical Society (British Section) by Pinhorn, 1975], p. 1). Personnel at John Wesley's Chapel in Bristol have informed us that the letter is not now at the Chapel. Other sources give his year of birth as 1724, including the *Dictionary of American Biography*, which gives the year as "c. 1724" (Dumas Malone, ed., *Dictionary of American Biography* [New York: Charles Scribner's Sons, 1936, 1943], Volume XIX [Troy: Wentworth], p. 576).



A Military Treatise on the Appointments of the Army, by Thomas Webb
Reproduced by permission of The Huntington Library, San Marino, California.
Left, Title-Page. Right, Page 91 (title-page of *A Short Treatise on Military Honors*).



had awakened by this time and murmured in alarm, "No, I am not!" He was three months in recovering, and forever after wore a green patch over his injured eye. He probably was out of action at the time of the victory of Wolfe at Quebec.

In 1759 he wrote a pamphlet entitled *A Military Treatise on the Appointments of the Army*.⁵ Today it is a collector's item and an expensive rarity.

About five years later Webb was recommended for a Captaincy and the command of his own company. He refused the promotion since this would have required that he return to England. By this time he was a married man, having wedded Mary Arding of New York on August 29, 1760, and shortly thereafter he retired from the army with the rank of lieutenant. Nevertheless, he was always referred to as *Captain* Thomas Webb in deference to the promotion he had refused.

To augment his income he secured a position as Barrack Master in Albany. Surprisingly enough, he now decided to return to England, probably to sell his commission and possibly because of the death of his wife, although no record of her death has been discovered. He entrusted his infant son to the care of the Ardings, who were happy to rear the lad.⁶

Soldier Turned Preacher

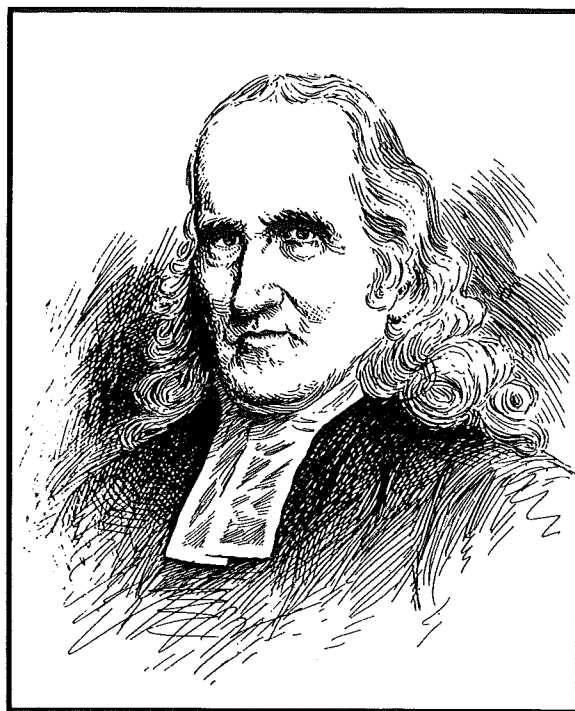
On his return to England he went through a time of deep depression during the winter of 1764-1765. He was convinced he was a sinner past redemption. In a dream he was directed to a Moravian clergyman named Cary. He attended the preacher's services, and on one occasion he had a vision of the Saviour bearing his sins on the cross. His burden of sin was instantly removed, and he experienced the joy of salvation. He later joined a Methodist Society, finding the Methodist way of life congenial to his own experience.

He became a preacher through an odd circumstance. A large crowd had gathered for a Methodist meeting at Bath, but the preacher failed to appear. The Methodists asked Webb to preach, but he bluntly refused, stating that he was a soldier, not a preacher. Then he was asked if he would tell the gathering about his conversion and about Jesus. This he was more than glad to do, and his listeners became enthusiastic about his witness. John Wesley heard of him and later began to use him on Methodist circuits, where he preached with power.

In 1766, having sold his commission, Webb returned to his post at Albany, where he held prayer meetings for his household and friends, recounting his religious experience and adding a word of exhortation. The results encouraged him

⁵Thomas Webb, *A Military Treatise on the Appointments of the Army: Containing Many Useful Hints, Not Touched Upon Before by Any Author: and Proposing Some New Regulations in the Army, Which Will Be Particularly Useful in Carrying on the War in North-America*. Together with a *Short Treatise on Military Honors*. By Lieutenant Webb. Philadelphia: Printed by W. Dunlap, at the Newest-Printing-Office, 1759.

⁶Thomas and Mary Webb had one son, Charles. He was still living in 1807 and had settled in the New York area; there is no evidence that he ever married, and nothing is known of his end.



Joseph Pilmoor

Joseph Pilmoor
(1739–1825)

From James Monroe Buckley (1836–1920), *A History of Methodism in the United States* (New York: The Christian Literature Co., 1897), Vol. I, p. 183.

to travel to other communities, and one tradition states that he preached in Schenectady, some sixteen miles from Albany.

Further Preaching in America

In 1767 Webb took a house on Long Island, possibly to be near his brother-in-law Charles Arding, who had a home at Jamaica. Here Webb continued preaching and making converts. He referred to his work as “felling the trees on Long Island.” In February 1767, having heard of a Methodist Society in New York City, he found the group worshiping in a hired room near the military barracks. The members of the Society were astounded when one evening Webb, dressed in his red regimentals, carrying his sword at his side and wearing the green patch over his injured eye, joined the service. At first they were frightened, thinking the Captain had come because they had violated the law in some way.

But he soon reassured them by introducing himself as “a soldier of the cross and a spiritual son of John Wesley.”

They invited him to preach, an invitation which he readily accepted. He usually preached in his red regimentals with his drawn sword placed across the Bible. His irregular manner of preaching, in addition to his unusual appearance, soon drew large crowds, and Methodism in New York began to grow. The Society moved to a rigging loft and then, with the help of Webb, purchased property on John Street to build a chapel.

With funds from various sources including his salary as barrack master, Webb was able to travel freely, and in 1767 he made his way to Philadelphia. Here he found a small group meeting in a sail loft near Dock Creek. They were the spiritual sons of George Whitefield, who years earlier had preached with remarkable success in the city of brotherly love. With Webb’s help the group grew, and he formed them into “The Religious Society of Protestants Called Methodists.” In 1769 when Richard Boardman (1738–1782) and Joseph Pilmore (1739–1825),⁷ two of Wesley’s missionaries, arrived in Philadelphia, they found Thomas Webb and about a hundred Methodists meeting not in Dock Creek but in a more commodious dwelling—a house in Loxley Court.

In 1769 he aided the Methodists in Philadelphia in purchasing the shell of a structure from the Dutch Reformed people, who had run into debt and were unable to complete their building. On November 26, 1769, he preached the first sermon in the new chapel, which later became Saint George’s Church.

In addition to these activities Webb had as early as 1770 preached in the courthouse at Burlington, New Jersey, and on December 14th had formed here the first Methodist Society in New Jersey. One of his converts, Joseph Toy (1748–1826), took charge of the Society and later formed a Society at Trenton. Webb, however, may have preached there previously and thus had a small part also in this organization. About 1769 or 1770 he preached in Pemberton—then called New Mills—possibly aiding in the organization of a Society.

His activities were endless and his travels exhausting. Dr. Frank Baker summarizes his life at this time:

In addition to his support of the infant New York society and the founding of one in Jamaica, Long Island, he also preached the first Methodist sermon in Newton, Long Island, and founded a society there in the home of James Harper, whose grandsons built up the publishing firm of Harper and Brothers. He was the pioneer in New Jersey, especially in Trenton, Burlington, and Pemberton. Similarly he was the constructive leader in Philadelphia and the pioneer in other areas of Pennsylvania, such as the oldest town, Chester, and Bristol, where he preached under a tree which became a Methodist landmark. He led the way also in Delaware, both at Wilmington, where he formed the first society after preaching in the open

⁷Joseph Pilmore’s last name is variously spelled “Pilmoor,” “Pilmore,” “Pillmore,” and “Pilmoore.”

air and in Jacob Stedham's home, and at New Castle, where the society organized in Robert Furness' tavern was at first more prosperous than that in Wilmington.⁸

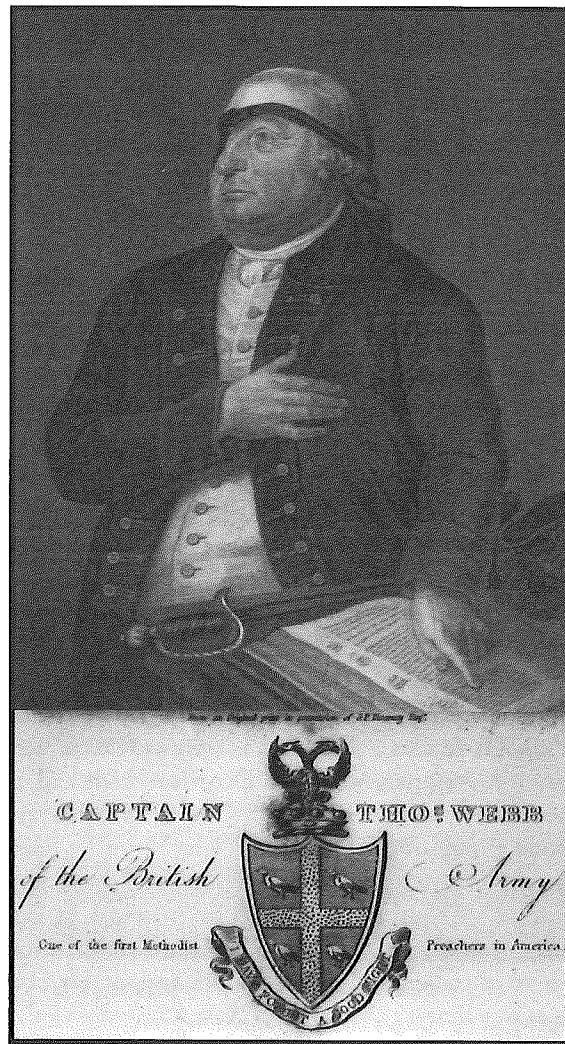
Later, it is thought, he went to Baltimore, where he met and worked with Robert Strawbridge (1732?-1781).

Seeking Help in England

By 1771 Wesley had sent four preachers to America: Richard Boardman, Joseph Pilmore, Francis Asbury (1745-1816), and Richard Wright; but more laborers were needed. In 1772 Webb returned to England to recruit reinforcements for the American work. He talked at some length with both John and Charles Wesley. He described in glowing terms the extent of the work in America and the tremendous possibilities for the future. But when he described New York as a city that would one day rival Bristol, Charles threw up his hands in disbelief. "The Captain's impressions," he said, "are no more (or very little more) to be depended on than George Bell's."⁹ He is an inexperienced, honest, zealous, loving enthusiast."¹⁰ When Webb asked for the two strongest Methodist preachers in England—Joseph Benson (1748-1821) and Christopher Hopper (1722-1802)—to come to America, Charles knew his estimate of the Captain was right. John, however, listened closely to the Captain. He was deeply impressed and allowed the Captain to address the Wesleyan Conference meeting at Leeds on August 4, 1772. Here the Captain gave a strong emotional appeal for missionaries for the work in America. One of the listeners was George Shadford (1739-1816), another, Thomas Rankin (1738-1810).

Shadford wrote in his Journal, "When he warmly exhorted Preachers to go to America, I felt my spirit stirred within me to go; more especially when I understood that many hundreds of precious souls were perishing through lack of knowledge, scattered up and down in various parts of the woods, and had none to warn them of their danger. . . . Accordingly Mr. R. and I offered ourselves to go the spring following."¹¹

Rankin, however, was not nearly as enthusiastic as Shadford. His journal reveals that after he had a number of conversations with the Captain, he was somewhat skeptical of the Captain's reports of the American work.



Captain Thomas Webb
(1725-1796)

From an Original print in possession of G. P. Disosway, Esq: Gabriel Poillon Disosway (1799-1868), American Methodist layman; helped to found Randolph-Macon College, Petersburg, Virginia (1830); assisted in founding the Methodist Missionary Sunday School Societies; member, New York Historical Society; founder and president of the Staten Island Historical Society. The legend on the coat-of-arms reads: "I Have Fought a Good Fight" (II Timothy 4:7).

From Abel Stevens (1815-1897), *A Compendious History of American Methodism* (Abridged from the Author's "History of the Methodist Episcopal Church." New York: Published by Carlton & Porter, 1867 [first printing]), facing p. 37.

⁸Baker, p. 59.

⁹George Bell was known for his fanaticism. He left the Methodist Society on February 4, 1763, and prophesied that the world would end on February 28, 1763.

¹⁰MS Letter, Charles Wesley to Joseph Benson (1748-1821), March 6, 1773; at Duke University, Durham, N.C. Quoted in Baker, p. 61, and in Halford E. Luccock and Paul Hutchinson, *The Story of Methodism* (New York and Cincinnati: The Methodist Book Concern, 1926), p. 147.

¹¹George Shadford, "A Short Account of Mr. George Shadford" [Written by Himself], *The Arminian Magazine*, For May 1790, p. 237. The complete account of George Shadford appeared in *The Arminian Magazine*, January-July 1790, pp. 10-13, 69-74, 125-131, 180-185, 235-240, 290-294, 349-354. Shadford's Account was reprinted in John Telford (1851-1936), ed., *Wesley's Veterans: Lives of Early Methodist Preachers Told by Themselves* (London: Robert Culley, n.d. [ca. 1910]), Vol. II, pp. 169-218.

The Return to America

During his stay in England the Captain married for a second time, wedding Grace Gilbert (1736–1820), the sister of Nathaniel Gilbert, founder of Methodism in the West Indies. Later, on April 9, 1773, Webb, together with his new bride, George Shadford, Thomas Rankin, a local preacher named Yerbury,¹² and a person named Rowbotham, sailed for America. They arrived in America after a comfortable passage of eight weeks.

When the Revolutionary War began in earnest Webb, probably because he was not in sympathy with the spirit of independence, was in serious trouble. He was detained in Bethlehem as a kind of prisoner of war for about fifteen months. Eventually he returned to England, where he faced financial difficulties. John Wesley was able to secure a small pension for him from the government. He continued active in Methodism, assisting in the building of Portland Heights Chapel, Bristol. Later, both he and his wife were buried there. When this church closed, their remains were removed to the courtyard of the New Room in Bristol.

The Captain and his second wife had two children—a boy and a girl. The boy, Gilbert, returned to America, where he became an adventurous businessman; he was in the New York area for some years; there is no evidence that he ever married. Little is known of the daughter, Mary, other than that she married a widower in 1798 and died in the last stages of pregnancy in 1799; she was an active Methodist.

Captain Webb—The Man

In barest outline these are the facts of the Captain's life. At least one authority—Dr. Frank Baker—believes there is enough original material available for a full-length biography of Webb. When it appears we will probably see more of Captain Webb—the man. In the meantime we can secure a picture of the human side of Captain Webb by a careful perusal of the facts we have covered.

His Generosity

Captain Webb's generosity was unending. Wherever American Methodism in particular needed a helping hand the Captain was more than ready to assist. He was the largest giver for the building of John Street Chapel in New York City, pledging thirty pounds for the work. He also inspired several of his friends in Philadelphia to contribute to the work in New York. In addition, he assisted the Methodists of Philadelphia in purchasing the shell of a building from the Dutch Reformed people, which eventually became Saint George's Church.

He took care of his own expenses when traveling through the colonies to establish Methodism in a variety of places, and nowhere did he burden any local group for his meals or lodging. In addition, when he returned to England for reinforcements he paid the way to America for those who accompanied him to the New World. This included four preachers besides his wife and himself.

¹²Joseph Yerbury (or Yearby).

He shared with Francis Asbury the responsibility for building Lovely Lane Chapel, the first Methodist meeting house in Baltimore. How much he may have financially contributed to the project we do not know, but his record for generosity suggests that it probably was considerable.

His Farsightedness

These facts reveal also Webb's vision and farsightedness. He obviously believed in the future of America. He saw New York outstripping Bristol, although he never dreamed it would one day rival London. He painted a glowing picture of America through his address at the Methodist Conference at Leeds in 1772, and his description was sufficient to arouse a response from George Shadford. It may have been his very farsightedness that caused him so to picture the future of Methodism in America that Thomas Rankin, on coming to the New World, was disappointed that Methodism had not yet reached Webb's anticipation. Rankin may have had this in mind when he wrote critically of Webb to Wesley. Even Wesley lacked Webb's vision for America, for he wrote to Rankin, "Captain Webb does not willingly tell lies, but he speaks incautiously; so that we must make large allowance for this whenever he speaks, otherwise we shall be deceived."¹³ It would seem as though the Captain had a clearer vision of the future of Methodism in America than either Rankin or Wesley. Webb, the man, was not merely an Apostle of Methodism in America, not merely Methodism's number-one layman or the great consolidator—he was a prophet with a vision of what God was ready to do for America through Methodism in this new land. His was a glorious vision, and in some ways the man was ahead of his times.

The Secret of His Preaching Power

Almost everyone who heard Captain Webb preach was impressed by the amazing power of his sermons, but they all failed to discover the secret of his success. They were mystified by his popularity and probably by the number of his converts. John Wesley wrote: "I admire the wisdom of God in still raising up various preachers, according to the various tastes of men. The Captain is all life and fire; therefore, although he is not deep or regular, yet many who would not hear a better preacher flock together to hear him. And many are convinced under his preaching; some justified; a few built up in love."¹⁴ He gives no explanation for the Captain's success and popularity.

¹³John Wesley, *The Letters of the Rev. John Wesley, A.M., Sometime Fellow of Lincoln College, Oxford* (Edited by John Telford; Standard Edition; London: The Epworth Press, J. Alfred Sharp, 1931), Vol. VI (December 11, 1772, to March 12, 1780); Letter to Thomas Rankin; London, December 4, 1773; pp. 56–57.

¹⁴John Wesley, *The Journal of the Rev. John Wesley, A.M., Sometime Fellow of Lincoln College, Oxford: Enlarged from Original MSS., with Notes from Unpublished Diaries, Annotations, Maps, and Illustrations* (Standard Edition; Edited by Nehemiah Curnock; London: The Epworth Press, 1914, 1938, 1960), Volume V (1st January 1763–12th September 1773); Tuesday, February 2, 1773; p. 497.

Charles Wesley was probably more mystified when in the secrecy of shorthand he wrote to his brother from Bristol, "Your captain has done much good; because God sends by whom he will. He is a strange man, and very much of an enthusiast. Cannot you persuade him to keep his abundance of visions and revelations to himself? At least not to publish them indifferently to all. I have heard him myself. He has much life and zeal, though far from being a clear or good preacher."¹⁵ Charles may well have been a wee bit jealous of the fact that the Captain was indeed a far more popular preacher than he, and this Charles could not understand.

In America, Asbury and Pilmore both commented on Webb's preaching with the same air of mystery that is reflected in the Wesleys' appraisals. Pilmore wrote: "His preaching, though incorrect and irregular, is attended with wonderful power."¹⁶ Later he wrote: "He [Captain Webb] is a genuine Wesleyan, and labours hard to promote the cause. His gifts are small; but he is very zealous and honest."¹⁷ Asbury, too, was mystified. He heard Webb at Baltimore and observed in March 1774 that "Webb preached an animating discourse from Rev. vi, 17," remarking the next day, "There is something very singular in his manner; nevertheless the Lord owns and blesses his labours."¹⁸

John Adams (1735–1826), a future President of the United States, wrote more sympathetically of Webb's preaching. He had heard two preachers earlier on the Sunday that he heard Webb. The first he dismissed with the comment, "No Genius—no Orator." The second he summarized in the words "honest Zeal." Of Webb, however, he wrote with enthusiasm. "He is one of the most fluent, eloquent Men I ever heard. He reaches the Imagination and touches the Passions, very well, and expresses himself with great Propriety."¹⁹ This sound description, however, does not explain Webb's impact and power.

All commentators have missed the one factor that explains Webb's power, namely his compassion for his fellow human beings and his deep concern for their spiritual welfare. Here he is a match even for John Wesley. It is said that he had

¹⁵MS Letter, Charles Wesley to John Wesley, Dec. 8, 1772; at Methodist Archives, London. Quoted in Baker, pp. 60–61.

¹⁶Joseph Pilmore, *The Journal of Joseph Pilmore, Methodist Itinerant: For the Years August 1, 1769 to January 2, 1774* (Editors: Frederick E. Maser and Howard T. Maag. Philadelphia: Printed by Message Publishing Co. for the Historical Society of the Philadelphia Annual Conference of the United Methodist Church, 1969); Saturday, December 9, 1769; p. 30.

¹⁷John Prior Lockwood (1813–1887), *The Western Pioneers; or, Memorials of the Lives and Labours of The Rev. Richard Boardman and The Rev. Joseph Pilmore, The First Preachers Appointed by John Wesley to Labour in North America* (London: Wesleyan Conference Office, 1881), p. 177.

¹⁸Francis Asbury, *The Journal and Letters of Francis Asbury* (In Three Volumes. Elmer T. Clark, Editor-in-Chief; J. Manning Potts, Jacob S. Payton. Published Jointly by Epworth Press, London, and Abingdon Press, Nashville; 1958), Volume I (The Journal, 1771 to 1793); Thursday and Friday, March 24–25, 1774; p. 111.

¹⁹John Adams (1735–1826), *Diary and Autobiography of John Adams*, Lyman Henry Butterfield, editor (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1961), Volume 2 (Diary 1771–1781); Sunday, October 23, 1774; p. 156.

a way of bringing his hand down upon the pulpit and shouting, "You must repent or be forever damned."²⁰ People did not resent this dogmatic approach but responded to it, probably because they felt that underlying his words lay a deep concern for their soul's welfare.

This concern was evident in everything the Captain did. Wesley sent him to Ireland to solve some Methodist problems and later heard from Mrs. Bennis, living at the time in Limerick: "Our Society is once more readjusted; we all seem to be in love and in earnest. Captain Webb's visit has proved a blessing; our house was not large enough for the congregations."²¹

In short, the secret of Captain Webb's power was the same as the secret of Billy Graham's power in our own day. No one, not even his best friend, would ever describe Billy Graham as a great preacher; but anyone who has heard him must surely have been impressed with Billy Graham's deep concern for the spiritual well-being of every person listening to his message. Few people will turn away from a man who they feel is honestly concerned for their personal welfare. Captain Webb emanated that concern. Here lay the reason for the impact of his message. Here lay the secret of his success.

It should be noted that in spite of the fact that Pilmore saw in Webb a man of small gifts, he was by no means without talent or intellectual acumen. His pamphlet, *A Military Treatise on the Appointments of the Army*, though only 111 pages in length, contained a great many practical hints for handling an army in America. George Washington, in anticipation of the war with England, purchased the pamphlet and presumably read it to good advantage. Washington's copy, according to Dr. Baker, is now in the Boston Athenaeum.

In addition, Captain Webb owned and presumably used a Greek New Testament. He presented the Testament to his intimate friend, the Reverend William Duke (1757–1840), a fellow Methodist, but later a member of the Protestant Episcopal Church. Webb may even have given some instruction in Greek to Duke, who later became a professor of languages. From Duke the Testament went to the Reverend Dr. John B. Hagany (1808–1865), who gave it to Bishop Levi Scott (1802–1882). From Bishop Scott, according to the noted historian-Edwin A. Schell, the Testament went to the Museum now at Lovely Lane Chapel in Baltimore.



²⁰Joseph Burton Wakeley (1809–1875), *Lost Chapters Recovered from the Early History of American Methodism* (New-York: Printed for the Author, 1858), p. 44.

²¹Letter of Mrs. Elizabeth Bennis (d. 1802) to John Wesley, October 18, 1772. Wesley, *Letters*, Vol. V (February 28, 1766, to December 9, 1772), p. 343. Mrs. Bennis was the first member of the Methodist Society at Limerick, Ireland. Her husband died in 1788. The family emigrated to America, and Mrs. Bennis died in Philadelphia in 1802.



Rev. Robert W. Cruver

The Reverend Robert Wilbur Cruver, the youngest of six children born to Rev. Robert K. and Olive Cruver, is a third-generation member of the Pillar of Fire Church and an ordained elder. He is President of Zarephath Bible Institute, Zarephath, New Jersey.

The Reverend Mr. Cruver received a Bachelor of Science degree in Physical Therapy with a minor in Psychology from Quinnipiac College, Hamden, Connecticut (1986); a Master of Science degree in the Musculo-Skeletal System, University of Kentucky, Lexington, Kentucky (1990); and a Master of Arts in Theological Studies from Asbury Theological Seminary, Wilmore, Kentucky (1992). He is a Licensed Physical Therapist, still practicing part-time with an Orthopedic and Sports Physical Therapy Clinic. He is the Co-Founder and Co-Director of Victory Sports Camps (founded in 1986), Director of Youth Programs for Zarephath Community Chapel, and an appointed member to the Youth Services Commission for Somerset County.

The Reverend Mr. Cruver is married to Debra Witte Cruver, and the couple has a three-year-old daughter, Hannah, and a son, Luke Robert, born March 20, 1996.

The Pillar of Fire Church and members of the Southern New Jersey Conference have enjoyed co-operation and fellowship over the years. The Reverend Ronald E. Smith, a clergy member of the Southern New Jersey Conference, and the Reverend Dr. Stephen A. Seamands, formerly a clergy member of the Southern New Jersey Conference, are regular guest preachers at the Pillar of Fire Camp headquarters in Zarephath, New Jersey; the Reverend Dr. Seamands is a member of the Board of Trustees of Zarephath Bible Institute. The present Editor of *The Historical Trail* has written items for three Pillar of Fire publications (*The Dry Legion*, *Pillar of Fire*, and *Pillar of Fire Junior*). We welcome the Reverend Mr. Cruver's contribution to *The Historical Trail*.

The Pillar of Fire Church was featured in *Life* magazine, January 29, 1940 (Vol. 8, No. 5, pp. 42-43).

Alma White and the Pillar of Fire Church

Rev. Robert Wilbur Cruver

"And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light" Exodus 13:21 NKJV

"Moreover You led them by day
with a cloudy pillar,
And by night with a pillar of fire,
To give them light on the road
Which they should travel."

Nehemiah 9:12 NKJV

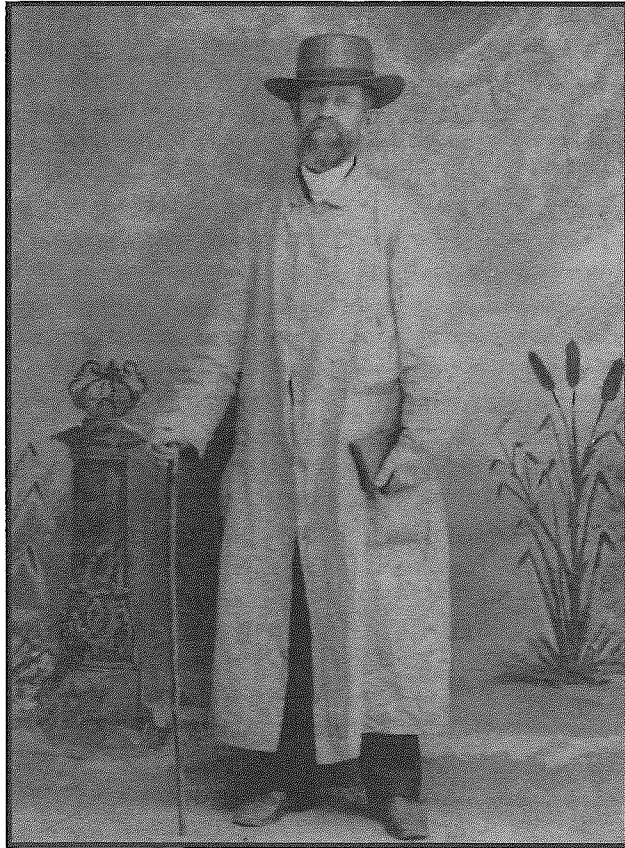
The Pillar of Fire International is nearing one hundred years of service. The Pillar of Fire has strong roots in the Methodist tradition in general, and the Wesleyan holiness tradition in particular. The Pillar of Fire is unique historically: founded by a woman who became the first female ordained bishop in the United States; having a communal living experience; first denomination to endorse the Equal Rights Amendment; licensees of the oldest religious broadcasting network in the United States; and much more. Let us explore the Pillar of Fire from its inception to the present.

The Early Years of Alma White, the Founder of the Pillar of Fire

Alma White was born Mollie Alma Bridwell on June 16, 1862, in Lewis County, Kentucky. She was the seventh of eleven children born to William Moncure Bridwell (1825-1907) and Mary Ann Harrison Bridwell (1832-1921). At the time of her birth, it had been a little over half a century since the Great Kentucky Revival had swept through this area.

Alma's father was raised Baptist by a devoted mother but joined the Methodist church as an adult. Alma's mother had been raised in a Methodist Episcopal congregation which had experienced many wonderful revivals. Prior to the Civil War, this local church had struggled with the question of which direction to go as the Methodist church split. The church eventually sided with the Methodist Episcopal Church, South. As a young girl, Alma was very sensitive to spiritual things. At the age of nine she became deeply convicted of her sin and separation from God. Her conviction was strengthened each time she heard her mother sing one of the old Methodist hymns, many of which had been penned by Charles Wesley.

Alma's earnest seeking to become a Christian continued for many years as she struggled with a lack of peace in her life. This all changed when in November of 1878 a Methodist minister by the name of William Baxter Godbey (1833-1920) held meetings in her neighborhood. Dr. Godbey was well known as a revivalist



Rev. Dr. William Baxter Godbey
(1833–1920)

The Reverend Dr. Godbey is dressed in his linen duster, an indispensable traveling garment used in the days of dust-choked roads and trails. This picture was taken in Denver, Colorado, about 1900. On the back of the original picture Alma White wrote: "William Godbey—a wonderful man of God under whose preaching I was converted the 8th of Nov. 1878. Alma White." The Reverend Dr. Godbey was a minister of the Methodist Episcopal Church, South, and served as an administrator at Millersburg College, Millersburg, Kentucky. In 1884 he experienced full sanctification, and he became a holiness preacher. He died September 12, 1920, at God's Bible School, Cincinnati, Ohio.

God's Bible School, founded in 1900 by Rev. Martin Wells Knapp (1853–1901), was one of several schools established for the purpose of maintaining and defending the doctrinal position of the holiness movement. Other holiness schools include Taylor University, Upland, Indiana (1846); Asbury College, Wilmore, Kentucky (1890); and Trevecca Nazarene College, Nashville, Tennessee (1901). God's Bible School awarded the honorary degree of Doctor of Divinity to the Reverend Dr. Alfonso Dare, founder and first president of the New Jersey Conference Historical Society.

Courtesy of Pillar of Fire Church.

preacher and holiness author. Following one of his messages, Alma sank to the floor in great distress, crying out to God. Dr. Godbey came over to her side. Alma describes what took place next as he spoke with her:

"Daughter, will you take Jesus for your Prophet, Priest, and King: your Prophet to teach you, your Priest to forgive you, and your King to rule over you?" I told him that this was the desire of my heart. He asked me then to rise to my feet. I said, "I must be saved tonight, and I cannot leave the bench until the work is done, if I have to stay until morning." "But you have taken Jesus, have you not?" I hesitated, but finally said, "Yes." He helped me to rise to my feet. Instantly my burden rolled away, my heart opened, and heaven came down and filled and thrilled me until my whole being was tremulous with new life.¹

Alma White was born again on November 7, 1878, at the age of sixteen. She immediately felt the call of God to work with young people and teach them about Christ's love and offer of salvation.² She continued her education, attending a boarding school for females in Vanceburg, Kentucky, and college in Millersburg, Kentucky. Following her studies, she passed her teacher's examination and received certification as a first grade teacher. She greatly enjoyed teaching the children, as well as reading the Bible and praying with them every day. Inside her heart, however, she noticed a deepening desire to preach the gospel.

Alma Moves to Montana, Meets Kent White, and Is Exposed to the Northern Perspective

On March 20, 1882, Alma journeyed to Bannack, Montana, to live with her aunt and assume a new teaching position. It was at this time that Alma first met a young Methodist preacher named Kent White (1860–1940). Their meeting was very brief, but Alma was convinced that someday he would be her husband. During the school year, they kept in contact through occasional letters, and Alma saw him again while attending a Methodist conference in Butte, Montana. Kent was preparing to attend seminary at the University of Denver, and they did not see each other again for about two years.

The following school year, Alma taught in a school north of Dillon, Montana. While there, she stayed with the family of F. J. Bishop. Bishop was a member of the newly formed Republican Party, and he was the first real association Alma had with a "Northerner." They had many long and insightful conversations. Alma had been raised in the war-torn South not long after the end of the Civil War. Although the state of Kentucky remained neutral in its allegiance during the war, Alma had been raised with a strong Southern bias. It was during her stay in Dillon that her eyes were opened and her prejudices faded. She came to

¹Alma White, *Looking Back from Beulah* (Zarephath: Pillar of Fire, 1902; 6th ptg., 1951), pp. 24–25.

²Alma White, *The Story of My Life and the Pillar of Fire* (Zarephath: Pillar of Fire, 1919, 1935), Vol. I, pp. 160–164.



Mollie Alma Bridwell
Later Bishop Alma White
 (1862–1946)

Photo by Wells & King, Denver, Colorado, ca. 1885. Courtesy of Pillar of Fire Church.

respect Abraham Lincoln as a good man and believed that "it was the hand of God that had broken the shackles from four millions of slaves and preserved the Union, even though at a great cost to the South."³

Seeking Marriage and Sanctification

After two years away from home, Alma returned to Millersburg, Kentucky, to visit her family. She remained for the autumn term and took further course work at the female college in Millersburg, Kentucky. Upon her return to Montana, Alma attended a Methodist conference. Over the past year she had learned of the experience of sanctification as proclaimed by John Wesley and later by the Methodist holiness movement, which was now well under way in America. She was earnestly seeking this deeper work of grace, but she had not yet received it.

³White, *Looking Back from Beulah*, pp. 64–65.

An offer was given for Alma to teach in a Methodist school in Salt Lake City, Utah, which she accepted. While in Salt Lake City, she continued to seek the sanctifying work of the Holy Spirit in her life and was troubled that she heard very little preaching about this in the local Methodist church. She was also greatly disturbed by the church's indifference to the many poor and needy in the city. It was while here in Salt Lake City that Alma came face to face with Mormonism, which she saw as a false and empty religious system.

In the summer of 1887 Alma, now twenty-five years old, traveled to Colorado to join Kent White in his studies at the University of Denver. They were married on December 21, 1887, in the Asbury Methodist Episcopal Church. Kent continued in his ministerial training while Alma studied English and music. Alma was troubled by the lifestyles in the prosperous city of Denver and by what she considered to be a liberal condition of the Methodist movement in that area. She was concerned that higher criticism of the Scriptures had strangled the vital experience of the heart within Methodism.

In the summer of 1888, Alma had a conversation with a black preacher known as Uncle John. He quoted Galatians 3:28 to her: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Alma was greatly inspired by their talk and further convicted that God had called her to preach the gospel. She was convinced that the Bible taught no gender distinctions when it came to the call of preaching the gospel or any other role within the church.

In 1889, Kent and Alma White welcomed their first son, Arthur Kent. Shortly after their son's birth, Kent was ordained a deacon at the Colorado Annual Conference of the Methodist Episcopal Church. Kent continued his pastoral role while completing his ministerial courses and then received his ordination as elder in the Methodist Episcopal Church. In August of 1892, Alma gave birth to their second son, Ray Bridwell. During the period of 1889 through 1892, Kent and Alma and their two sons all endured periods of severe illness. All eventually recovered, and Alma was convinced that her life had been spared in order that she might preach the gospel.

Sanctification Experience

In March of 1893 Alma was spending much time in prayer and fasting. She had now been a Christian for fourteen years but continued to seek a deeper work of God in her life. On March 16 she read a book by Martin Wells Knapp entitled *Out of Egypt into Canaan*. This book compared sanctification to the "promised land" for the believer. Following a word of encouragement from her husband, Alma writes,

At that moment I could see Jesus on the cross looking at me with great pity and compassion. His head was crowned with thorns and blood dropped from His brow. Never had I seen such a picture. Only for a moment were my eyes fixed

upon Him when I was enabled to say, "His blood cleanses me from all sin, and underneath are the everlasting arms." In the twinkling of an eye my feet were placed on holy ground. The struggle was over. There was no particular manifestation of God's power, but I had great soul rest. Hallelujah! Hallelujah!⁴

From this point on, Alma was conscious of the Holy Spirit's presence in her life. She felt empowered as never before to serve Christ boldly and overcome her fears and anxieties. Alma became increasingly involved in revival meetings in partnership with her husband Kent. There was a wonderful response to her ministry. With her obvious success, Alma was also met with great opposition. The message of holiness was not popular in this area of mainstream Methodism, much less coming from the mouth of a woman.

In the summer of 1893, the Colorado Holiness Association was formed.⁵ This was the first emergence of a holiness association in Colorado, and Alma and Kent were largely responsible for its formation. The White family moved to Denver in the spring of 1896. A few months prior to the move, Alma had begun the writing of her first book, *Looking Back from Beulah*. This writing was much inspired by Phoebe Palmer's articles in "Guide to Holiness."⁶ The Whites soon began holding Thursday afternoon holiness meetings in their home. These meetings proved to be very fruitful. The Whites were following a pattern well established by Phoebe Palmer and other leaders within the holiness movement who held weekly meetings in their homes for the promotion of holiness. Alma also immediately began holding street meetings and preaching to thousands in the open air. They held their first tent meeting on June 16 of 1896. This was Alma's thirty-fourth birthday.

By this time quite a number of workers had joined with Alma and Kent, and the "Pentecostal Mission" was formed. They were given the second floor of a building for use to open a mission. This mission functioned daily in preaching, prayer meetings, and outreach. Clothing was distributed, especially to the needy children. This mission joined the ranks of a large number of urban holiness missions throughout the country which were established during the 1880s and 1890s.

Alma saw an increasing need to have a mission home and training school for the missionaries joining the small movement and for the many new converts. Much prayer and effort went into this project, and enough money was soon raised

⁴White, *Looking Back from Beulah*, pp. 171-172.

⁵White, *The Story of My Life*, Vol. I, pp. 242-243.

⁶Phoebe Worrall Palmer (1807-1874) was the fourth child of Henry Worrall and Dorethea Wade Worrall. Her father, born in England, had heard John Wesley preach and had received a membership ticket from John Wesley upon joining the Methodist Society. Phoebe was born in New York City on December 18, 1807—exactly one hundred years after the birth of Charles Wesley. She married Walter C. Palmer (1804-1883), a New York City physician; Dr. Palmer was born in New Jersey. She had been converted at an early age, and on July 26, 1837, experienced perfect love and entire sanctification. Phoebe Palmer became a leading lay evangelist and holiness speaker. She wrote several books, including *The Way of Holiness* (1850). See the article by C. Wesley Christman, Jr., in *The Encyclopedia of World Methodism*, edited by Nolan B. Harmon (Nashville, Tennessee: The United Methodist Publishing House, 1974), Volume II, p. 1852.



Rev. Kent White, Alma White, and Sons

The Reverend Kent White and his wife Alma, with their two sons Arthur Kent (1889-1981), next to his father, and Ray Bridwell (1892-1946), on his mother's lap. This picture was taken in Denver, Colorado, about 1892.

Courtesy of Pillar of Fire Church.

to pay one month's rent of a building known as the "Silver Mansion" at 2348 Champa Street in Denver. Within three months they began building a four-story Bible school at 1845 Champa Street. Students were given free room, board, and tuition if they were willing to do their share of work. Soon after this, an additional mission home was begun in Butte, Montana. A home for missionaries and staff was put together with the help of many donations.⁷

The ministry work continued to grow and prosper, though not without much trial and resistance. It was now 1900, and since 1896 Alma had personally held

⁷White, *Looking Back from Beulah*, pp. 319-325.

more than three thousand services, as well as training missionaries and overseeing five regularly organized missions.

This was a time in the American holiness movement when many groups were breaking away from larger denominations and forming their own organizations. These divisions contributed to increased friction between the holiness movement and the mainstream denominations. In the spring of 1901, Alma and her mother attended the International Holiness Convention in Chicago. Here Alma met with such people as Rev. Martin Wells Knapp and Seth Cook Rees.⁸

"Holy Jumping"

While attending services in Chicago and Kentucky during the spring of 1901, Alma had noticed a lot of excitement and freedom in the worship. She became convinced that the services of her missions were too formal. Alma began to encourage people to allow themselves liberty in worshiping God. It became a common occurrence during the services of the mission that those in attendance would praise the Lord and literally leap for joy. As a result of this, people flocked to the meetings as never before. The Denver newspapers also took an interest in this movement and, because of the mission's worship style, nicknamed them the "Jumpers." The Pillar of Fire is no longer known for this but still enjoys the freedom of expressive worship.

Founding of the Pentecostal Union Church and Ordination

As the mission work expanded in Colorado and other areas, so did Alma White's vision. Growing tensions with the Methodist Episcopal Church and with the Colorado Holiness Association caused Alma to think more about forming an independent church.

On December 21, 1901, the "Pentecostal Union Church" was organized, and Holy Communion was administered for the first time. This formation was done in the absence of Kent White. The term "Pentecostal" refers to the gift of the Holy Spirit at Pentecost, as recorded in the Book of Acts. The holiness movement identified this gift as the experience of sanctification.

There were originally only fifty charter members in the newly-formed church. In addition, missions were operating in four different states, and about forty mission pastors and evangelists were connected with the movement.⁹

⁸Martin Wells Knapp (1853-1901) was a minister of the Methodist Episcopal Church. In 1888 he founded the magazine *The Revivalist*, which was renamed *God's Revivalist* in 1901. He wrote the book, *Out of Egypt into Canaan*, which had an impact on Alma White early in her life. In 1900 he founded God's Bible School in Cincinnati, Ohio. Seth Cook Rees (1854-1935), a Quaker minister from Indiana, became active in the holiness movement; in 1897 he became associate editor of *God's Revivalist*. Seth Cook Rees was one of the ministers who ordained Alma White in 1902. Martin Wells Knapp and Seth Cook Rees founded the International Holiness Union and Prayer League in 1897 (name changed to International Apostolic Holiness Union in 1900); this organization in 1922 became the Pilgrim Holiness Church, which in 1968 merged with the Wesleyan Methodist Church of America to form what is now the Wesleyan Church.

⁹White, *The Story of My Life*, Vol. II, p. 204.

It should be noted once again that such a process and formation as that of the Pentecostal Union Church was commonplace in the holiness movement. During this era dozens of new groups were formed, and many of these were breaking off from the Methodist Episcopal denomination. These groups included the Pilgrim Holiness Church and the Church of the Nazarene.

The early months of the newly-organized church were rocky. Kent White, from the beginning, had been opposed to the church's formation. He reluctantly withdrew his clergy credentials from Methodism just prior to the new church's formal incorporation in March 1902. On March 16, 1902, Alma and four others underwent ordination by five ordained ministers, including Kent White.¹⁰ Further expansion of the Pentecostal Union Church continued, and Alma White by this time had emerged as the clear leader.

Name Change to the Pillar of Fire

In April 1906, the modern-day Pentecostal movement broke out at Azusa Street in Los Angeles. This was the birth of the Pentecostal movement which has grown to be a strong international influence. Alma White, along with many other holiness groups, took a strong stance against the emphasis on speaking in tongues within what was known as the "Tongues Movement." In 1917 the name of the Pentecostal Union was officially changed to the "Pillar of Fire." There were two reasons for this change. First, the "Pillar of Fire" was the name of the church's magazine. This was the name already widely associated with the movement. Second, Alma White desired to draw a clear distinction between the Pentecostal Union (now the Pillar of Fire) and the Pentecostal movement.

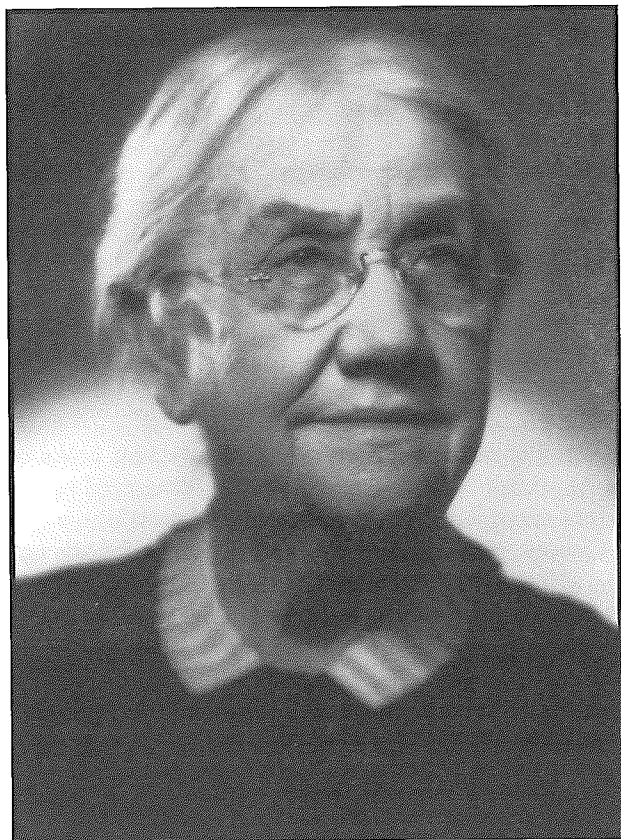
The Pillar of Fire and Separation from the "World"

Alma White was always concerned that Christians live a life of faithful obedience to the Lord. The sanctified (separated) life requires a total surrender and commitment to God, as well as a detachment from anything which stands in the way of one's relationship and commitment to him. The difficulty is always in determining where this line of detachment should be drawn.

Alma and the Pillar of Fire emphasized passionate love for God and a vital prayer life: They took a stand against many things which were culturally popular but which were felt to be detrimental to a person's pure love for God. In the early days of the Pillar of Fire, this list included attending movies, plays, or dances, as well as playing cards, drinking alcoholic beverages, and immodest dress.

The Pillar of Fire followed the example of the Salvation Army and adopted the wearing of uniforms. While there is no scriptural basis for this, it did have

¹⁰Alma White was ordained by Kent White, her husband; Charles William Bridwell (1872-1952), her brother; Seth Cook Rees and Frida Rees (1872-1958); and J. A. Lemen, a Methodist minister. Kent White had withdrawn his clergy credentials from the Methodist Episcopal Church just days prior. In 1918 Alma White was consecrated bishop by W. B. Godbey; at fifty-six years of age, she was the first female bishop in the United States.



Bishop Alma White
(1862–1946)

Picture taken about 1940. Courtesy of Pillar of Fire Church.

many positive benefits. It helped to keep clothing costs down. It also served as an important protective role in helping the missionaries be identified while on the street spreading the gospel and selling magazines. The uniform styles changed through the years. Moderate dress remains a proper emphasis within the Pillar of Fire, but wearing a uniform is no longer emphasized.

For a period of time, the Pillar of Fire moved increasingly into a communal type of organization in which all things were to be shared in common. Full-time members applied themselves to working within the organization and generally resigned from secular employment.

In spite of the Pillar of Fire's emphasis on separation, Alma never distanced herself from the political realm. She was determined that the church must be used of God as an agent in transforming the world. The Pillar of Fire was very

active in such things as the temperance movement and the women's liberation movement. The Pillar of Fire Church was the first church to endorse the Equal Rights Amendment after it was proposed in December of 1923. Alma joined the ranks of many within the holiness movement who supported what they understood to be the biblical position on gender equality.

The Theology of Alma White and the Pillar of Fire

Alma never introduced any new or original doctrine into the Pillar of Fire. Her beliefs were orthodox and in full agreement with the teachings of the Wesleyan holiness movement. Her goal was to return the church to embrace the teachings of Scripture, especially as understood and taught by John Wesley, the founder of Methodism. She, like many other founders of independent Wesleyan holiness churches, had begun by trying to bring what she saw as needed reform to the Methodist Episcopal Church.

Pillar of Fire Expansions and Alma White's Death

The Pillar of Fire continued to expand its ministries during the first half of the twentieth century. Christian elementary and secondary schools were begun at various locations throughout the country. Two licensed colleges were also begun.¹¹ Christian education through Pillar of Fire schools has been one of the most powerful and effective means of the church's ministry through the years.

Alma also had great vision for proclaiming the gospel of Jesus Christ over the airwaves. Receiving a license to operate an AM radio station in Denver in 1928, the Pillar of Fire went on to become the first church to own and operate a Christian radio network.

The Pillar of Fire also became active in overseas mission programs. The first mission was begun in London, England, in 1911. The second mission was opened in the country of Liberia in 1960 under the work of the late Bishop Wilbur Konkel.¹² Under his leadership the mission program expanded to include eight countries.

¹¹Bellevue College is on the Pillar of Fire campus in Westminster, Colorado. Formerly Westminster College, a Presbyterian institution, it had closed in 1916 and was purchased by the Pillar of Fire in 1920. Alma White College, established at Zarephath, New Jersey, in 1917, closed in 1978. Zarephath Bible Institute has been in operation since 1908 and will soon be licensed as Zarephath Christian College.

¹²The Reverend Wilbur Konkel (1912–1992) was an ordained bishop and director for overseas missions for the Pillar of Fire. He attended Denver University and Bellevue College (Westminster, Colorado), and later he graduated from Alma White College and Zarephath Bible Seminary (both in Zarephath, New Jersey). He was assigned by the Pillar of Fire to serve in London. While there he studied at Christ Church College, Oxford University, where he took courses from C. S. Lewis (1898–1963); John and Charles Wesley, like their older brother Samuel (Jr.) before them, attended Christ Church College. Bishop Konkel served in Great Britain and the United States. He started the Pillar of Fire mission in Africa and traveled to that continent many times. He wrote *Jungle Gold* (Pillar of Fire Press), the story of an African boy who came to America and started a revival on his college campus. In addition, he published several books of hymn stories: *Stories of Children's Hymns* (Pillar of Fire Press, 1976), *Love Divine Hymn Stories* (Old Paths Tract Society, 2nd ptg., 1986), *Living Hymn Stories* (Bethany House Publishers, 1982), *More Living Hymn Stories* (Bethany House Publishers), *Amazing Grace Hymn Stories* (Schmul Publishing Company, 1986), and *A Treasury of Hymn Stories* (Schmul Publishing Company, 1989).

Throughout her life, Alma White remained active as a preacher, writer, traveler, and administrator. She maintained her role as the authoritative leader of the Pillar of Fire until her death at the age of eighty-four in 1946. Alma and Kent's son Ray also died in 1946.

Kent White had died in 1940. He had distanced himself from the ministries of the Pillar of Fire for thirty years, serving as a minister of the Apostolic Faith Church, but he returned to his family and the Pillar of Fire Church before his death. During the period of separation from his family there was much contact, and there were periods of reunion as well.

In 1946 Bishop Arthur Kent White (1889–1981) assumed leadership and remained as leader until 1978. At this time his daughter, Arlene White Lawrence (1916–1990), assumed the role of President and General Superintendent. Various difficulties during the 1970s and early 1980s resulted in decreased membership and activity. In 1984 the Reverend Dr. Donald J. Wolfram was elected and appointed President and General Superintendent, and the Reverend Dr. Robert B. Dallenbach was elected and appointed Vice-President and Assistant Superintendent of Pillar of Fire ministries. A seven-member international Board of Trustees (five Pillar of Fire elders, in addition to these two bishops) gives general oversight to the Pillar of Fire's international ministries. Each of these seven board members sits for re-election every three years by the General Assembly of membership during the annual Camp Meeting and Conference held each August in Zarephath, New Jersey. God has used these leaders and blessed the Pillar of Fire in recent years.

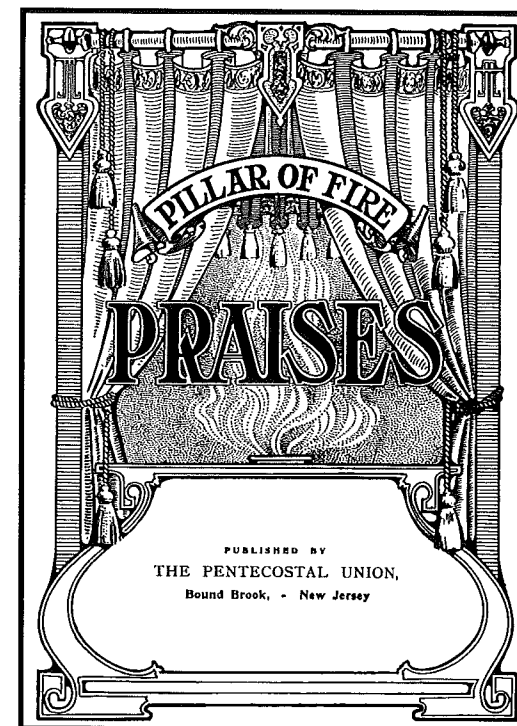
The Pillar of Fire Today

The Pillar of Fire International is a vital and growing Christian movement firmly rooted in Wesleyan evangelicalism. The International Headquarters is located in the town of Zarephath in Somerset County, central New Jersey. The 700-acre campus and community is full of life, buzzing with activity and outreach. Our campus ministries include Zarephath Christian Schools (kindergarten through twelfth grade); Zarephath Bible Institute (undergraduate level program soon to receive licensure and be renamed Zarephath Christian College); Zarephath Community Chapel, a thriving congregation; WAWZ-FM (identified as the top Christian radio station in the number-one listening market in the country¹³); Pillar of Fire Press; Victory Sports Camps; Zarephath Book and Gift; and more. The Pillar of Fire has fourteen locations in the United States. Many of these also operate elementary and secondary Christian schools. Our radio network includes the powerful ministries of WAWZ in New Jersey (99.1 FM); KPOF in Denver, Colorado; and WAKW in Cincinnati, Ohio. These stations have a potential audience of thirty million people. Our overseas missions are thriving in England, Spain, the Philippines, India, Malawi,

¹³The National Religious Broadcasters selected WAWZ as Station of the Year in 1996. The station is considered to be the number-one Christian radio station in the number-one market of the country (the Metropolitan New York and Philadelphia area).

Liberia, and Nigeria. We also have an itinerant work in the former Yugoslavia. The mission work includes churches, schools, orphanages, and medical clinics.

God has breathed new life into the Pillar of Fire. This small part of the Body of Christ is being used in a tremendous way. We celebrate our Wesleyan roots and are grateful to be increasingly involved with the greater evangelical movement. With John Wesley we see "the world as our parish" and are thankful for all that God is doing in and through us.



Decorative Half-Title Page from *Pillar of Fire Praises*
First hymnbook of the Pillar of Fire Church, 1909.

Pillar of Fire Praises. Edited by Mrs. Alma White, Arthur K. White, Mrs. Lillian O. Bridwell. Bound Brook, New Jersey: Published by The Pentecostal Union, 1909. Preface by Kent White. Page is shown approximately 3/8 size. This hymnbook contains 134 selections, of which 45 are by Alma White; she also wrote a final verse for one of the other hymns in this collection. Mrs. White wrote the music for 34 of her 45 hymns in this book; tunes for the others were written by her son Arthur K. White (9 tunes), her brother's wife Mrs. Lillian Olive Thomas Bridwell (1876–1957) (1 tune), and Vida Freeland (1 tune). There is one hymn by her husband Kent White (tune by their son Ray B. White); three hymns by her brother Charles William Bridwell (2 tunes by his wife Mrs. Lillian O. Bridwell and 1 tune by Vida Freeland). There are an additional 4 tunes by Arthur K. White, and one other tune arranged by Mrs. Lillian O. Bridwell.



Bishop Milton Wright
(1828–1917)

Twenty-Second Bishop of the Church of the United Brethren in Christ

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Wright State University, Dayton, Ohio.
Courtesy of Dawne Dewey, Reference Archivist.

Bishop Milton Wright

Twenty-Second Bishop and First Professor of Theology of the Church of the United Brethren in Christ

On Sunday, November 10, 1946, at the First United Brethren Church of Johnstown, Pennsylvania, the Evangelical United Brethren Church (E.U.B.) was formed by the merger of the Evangelical Church and the Church of the United Brethren in Christ (U.B.C.). In commemoration of that event, we present a sketch of the life of Bishop Milton Wright, twenty-second bishop and first professor of theology of the Church of the United Brethren in Christ. Bishop Wright was influential in the founding of the denomination's first theological seminary, Union Biblical Seminary; its name was changed to Bonebrake Theological Seminary in 1910, and in 1954 it became United Theological Seminary by the merger of Bonebrake with Evangelical School of Theology. Because of his standing as a bishop in one of the predecessor bodies that now form The United Methodist Church, his name appears in the list of bishops in *The Book of Discipline*.

Bishop Wright's family text was Matthew 7:7–8: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

It is a curiosity of history that in a church called *United Brethren*, Bishop Wright was a major figure in a bitter division that involved years of court cases and the formation of a new denomination that still exists separately today. After being instrumental in the formation of that new church, he later became embroiled in a controversy that once again challenged his right to be a bishop, and he nearly caused a split in that church as well. In a church called *United Brethren*, he was firm in his opposition to secret fraternal organizations—and "fraternal" comes from the Latin word for "brother."

But his legacy is much larger than one of division and controversy. His legacy includes a firm and unwavering commitment to principle, and his unyielding actions in the schism of 1889 are a by-product of that commitment. He had a similar uncompromising commitment to his family, and he expected the same from them. Yet another part of his legacy is a progressive spirit that embraced the future and helped to shape it in ways that affect us all.

From an early age, largely because of the godly influence of his mother, Milton had serious thoughts of religion. At age fifteen, while he was working in his father's corn field, he experienced conversion. Years later, he wrote: "It was not by forces, visions, or signs, but by an impression that spoke to the soul powerfully and abidingly. . . . There was . . . a sweet peace and joy never known before." It was not until four years later that Milton was baptized by immersion and joined

the Church of the United Brethren in Christ. He began preaching in the 1850s and was ordained in the U.B. Church.

While teaching at Hartsville College (Hartsville, Indiana), he met Susan Catherine Koerner, and they were married on Thanksgiving Day, 1859. Susan's father had changed from Presbyterian to U.B. shortly after arriving in Indiana in 1832. Susan became converted and joined the church in 1845, at age fourteen. Susan Wright died on July 4, 1889, and Bishop Wright honored her birthday, their wedding anniversary, and the anniversary of her death for at least a quarter of a century after her death. She taught her children at home, and taught them that the universe operates according to God's laws. She introduced them to the law of gravity, and told them stories of Euclid and Archimedes.

Two of the Wrights' children did not live to adulthood. Otis, born March 7, 1870, lived only one month and two days; his twin sister, Ida, died at birth. Milton Wright continued to honor the twins' birthday for more than a quarter of a century.

Five other children were born to Milton and Susan Wright. All lived to adulthood. None would have a middle name, but each would have a distinctive first name. The oldest, Reuchlin, was named after Johann Reuchlin (1455–1522), a German humanist influential in promoting the study of Greek and Hebrew in Germany. Johann Reuchlin was a grand-uncle of Philipp Melanchthon (1497–1560), who collaborated with Martin Luther (1483–1546) in the Protestant Reformation and drafted the Augsburg Confession in 1530.

Their second son would have a distinctive name, too. Milton and Susan looked at a map and saw a town named Lorin (or perhaps it was Loran or Lorane). They liked the name, and so named their second son. Their third son was named after the Reverend Wilbur Fisk, first president of Wesleyan University in Connecticut, because Milton Wright admired Dr. Fisk. Their fourth son was named after Rev. Orville Dewey, a Unitarian minister whom Milton Wright also admired.

When their daughter was born, she was given a long-used family name—both her grandmothers were named Catherine. But this daughter was to be distinctive, and her name would be also. The name was changed from "Catherine" to "Katharine," and the individuality of the daughter was thus affirmed.

In 1868 Milton Wright was again at Hartsville, where he was named the first professor of theology in the U.B. Church. As a result of his success in this position, the foundations for Union Biblical Seminary were put in place.

The church to which Milton Wright had committed his life and career had adopted a Confession of Faith in 1815 and a Constitution in 1841. From these he acquired his opposition to secret societies; he was opposed to being part of any organization that required him to keep secrets even from his wife and family. The Constitution itself included restrictive rules against change.



Susan Catherine Koerner Wright
(1831–1889)

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In 1869 the first opposition to the anti-secrecy provisions of the Constitution became evident, resulting in a separation and the formation of another church, which in 1877 adopted the name United Christian Church.

When in 1885 the movement to adopt a new Constitution was becoming more forceful and more vocal, Bishop Wright opposed the changes. His son Wilbur, who at one time had considered attending Yale College and entering the ministry, came to his father's defense with a pamphlet entitled, "Scenes in the Church Commission During the Last Day of Its Session";¹ the pamphlet was published in 1888, when Wilbur was only twenty years old, and he was criticized by the Reverend William McKee for being so presumptuous as to argue important church issues with the older leaders of the church. Wilbur replied:

Your complaint that I am only a boy sounds rather strange coming from the lips of a Liberal. They have been complaining for years that the Radicals were "old fogies," "antediluvians," etc., and rejoiced that they would soon die off. Now to suit the exigencies of the times you complain that they are too young! You seem to infer that I am too young to tell the truth. Is there any precise age at which men become

¹Wilbur Wright, "Scenes in the Church Commission During the Last Day of Its Session" (Dayton, Ohio: Wright Bros., Job Printers, 1888), 8 pp.

able to speak the truth? I know children not five years old who tell the truth. It has not been the custom, therefore, to grade the truth of statements by the age of the person giving voice to them.²

Whether the church could or could not bind the legislative hands of its spiritual children in future generations seemed to be at the heart of the matter. After the church had been divided and court cases were considering the question of property rights, Wilbur wrote to his father:

... there is no law in America requiring churches to leave the essentials of faith and practice to be legislated upon from time to time as majorities may dictate ... it is the privilege of churches to protect the rights of their legitimate spiritual children in future times, by "extraordinary and impractical" restrictive rules ... for the protection of those who have inherited the spirit of the founders.³

Wilbur Wright appealed to the example of the Methodist Episcopal Church to support his argument that restrictive rules were a legitimate means of preserving the faith from one generation to another. Among the Restrictive Rules of the Methodist Episcopal Church was Rule 1:

1. The general conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.⁴

²Letter of Wilbur Wright to the Rev. Mr. McKee, April 13, 1888, box 41, The Papers of Wilbur and Orville Wright, Manuscript Division, Library of Congress. Quoted in Tom D. Crouch, *The Bishop's Boys: A Life of Wilbur and Orville Wright* (New York and London: W.W. Norton & Company, 1989), p. 80.

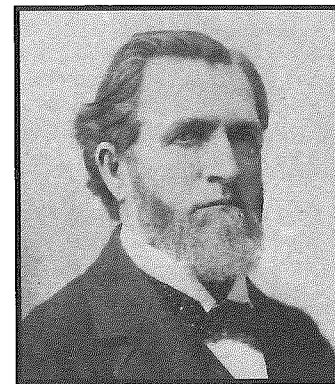
³Letter of Wilbur Wright to Milton Wright, December 1, 1898, box 6, Wright Papers, Library of Congress. Quoted in Tom D. Crouch, p. 91.

⁴*The Doctrines and Discipline of the Methodist Episcopal Church* (New York: Published by John Wilson and Daniel Hitt, for the Methodist Connection; J. C. Totten, Printer; 1808), The Fourteenth Edition, p. 15.

This rule was included without change from its first inclusion in the Discipline in 1808 until the formation of The Methodist Church in 1939. In the Methodist Episcopal Church, South, the rule was the same from the beginning of that denomination until the end. See *The Doctrines and Discipline of the Methodist Episcopal Church, South, 1938* (Nashville, Tenn.; Dallas, Tex.; Richmond, Va.: Publishing House Methodist Episcopal Church, South; Whitmore & Smith, Agents; 1938), ¶42.1, p. 31.

When The Methodist Church was formed in 1939, the First Restrictive Rules remained the same, but a provision for amending it was added in the next section: "Amendments to the Constitution shall be made upon a two-thirds majority of the General Conference present and voting and a two-thirds majority of all the members of the several Annual Conferences present and voting, except in the case of the First Restrictive Rule, which shall require a three-fourths majority of all the members of the Annual Conferences present and voting" (*Doctrines and Discipline of The Methodist Church, 1939* [New York, Cincinnati, Chicago, Nashville, Dallas, Richmond, Pittsburgh, Baltimore: The Methodist Publishing House, 1939], ¶10.2, p. 21).

In The United Methodist Church, the First Restrictive Rule reads the same as it has since 1808. The division on amendments, however, allows changes to the First Restrictive Rule by "a three-fourths majority of all the members of the Annual Conferences present and voting"—the same provision that was in effect in The Methodist Church since its formation in 1939 (*The Book of Discipline of The United Methodist Church, 1968* [Nashville, Tennessee: The Methodist Publishing House, 1968], ¶16, p. 21, and ¶64, p. 33).



Rev. William McKee, D.D.
(1831–1907)

From *Official Report of the Proceedings and Debates of the Twenty-Fifth General Conference of the United Brethren in Christ, held in Canton, Ohio, May 13–24, 1909* (Dayton, Ohio: United Brethren Publishing House, The Otterbein Press, 1909), p. 888.

Wilbur Wright wrote in 1890:

From the very first it was the evident intention of the church that the Confession should ever remain practically unchanged, but for some years there was no specific law to that effect. But after making these verbal changes in 1833, the General Conference seeing the danger of such license, determined to put into the written law of the church a rule forever preventing any further change of the Confession. It accordingly adopted the following resolution:

The General Conference shall in no way or manner alter the Confession of Faith as it now stands, whether by adding thereto or by taking therefrom. (Gen. Con. Journal of 1833, p. 29.)

At that time the church had no constitution, and the supreme power of the church was vested in the General Conference. This rule was the exact equivalent of one of the restrictive rules of the Methodist Episcopal church which was then and always has been regarded as a part of the organic law of that church. The rules were adopted in exactly the same manner, viz, by a vote of the General Conferences of the respective churches, at times when they were as yet unbound by constitutions.⁵

For all his commitment to the preservation of the past and adherence to the Old Constitution, Bishop Milton Wright was one of the most progressive thinkers and leaders of his time. He strongly advocated social reform and was firm in his commitment to the causes of abolition, abstinence, and women's rights.

In later years, his sons always attributed to him their first interest in constructing a flying machine:

⁵Wilbur Wright, "United Brethren Church Controversy" (n.p.: n.p., n.d. [Dayton, Ohio, 1890]), 12 pp., unnumbered page 2.

Though the subject of aerial navigation is generally considered new, it has occupied the minds of men more or less from the earliest ages. Our personal interest in it dates from our childhood days. Late in the autumn of 1878 our father came into the house one evening with some object partly concealed in his hands, and before we could see what it was, he tossed it into the air. Instead of falling to the floor, as we expected, it flew across the room till it struck the ceiling, where it fluttered awhile, and finally sank to the floor. It was a little toy, known to scientists as a "hélicoptère," but which we, with sublime disregard for science, at once dubbed a "bat." It was a light frame of cork and bamboo, covered with paper, which formed two screws, driven in opposite directions by rubber bands under torsion. A toy so delicate lasted only a short time in the hands of small boys, but its memory was abiding.⁶

A piece of the wing fabric of the 1903 Wright glider used in the first flight at Kitty Hawk, North Carolina, was part of the lining of Neil Armstrong's boot when he walked on the moon in 1969.⁷ That first flight in 1903 had not gone very high; but it had enabled Armstrong to go where no human being had ever been before: a small step, a giant leap.

The Bishop's commitment to progress was not merely intellectual or theoretical. On May 25, 1910, at Huffman Prairie, Ohio, Bishop Milton Wright—eighty-one years old—took his first and only airplane flight. No pictures were taken of the occasion, but we may reasonably guess that he was dressed in his black suit, climbed cautiously onto the lower wing of the biplane, and sat down next to the engine. The pilot would sit on the other side of the engine. The flight lasted six minutes and fifty-five seconds, and they never got above 350 feet. The pilot was concerned about his aged passenger's reaction to this open-air venture, while also concentrating on maintaining balance and control. The Bishop leaned over and shouted above the noise of the engine and the propellers: "Higher, Orville. Higher."⁸

On Tuesday, April 3, 1917, Bishop Milton Wright took another flight. Some time after dinner on Monday evening, April 2, he made an entry in his diary, retired to his room as usual, and lay down for the night. What later transpired we can only guess. When he did not appear at the breakfast table the following morning, his son Orville went to his room and found him dead in his bed, having departed in his sleep. We like to think that the Bishop's spirit had heard a voice echoing his own words of nearly seven years before: "Higher, Milton. Higher!"

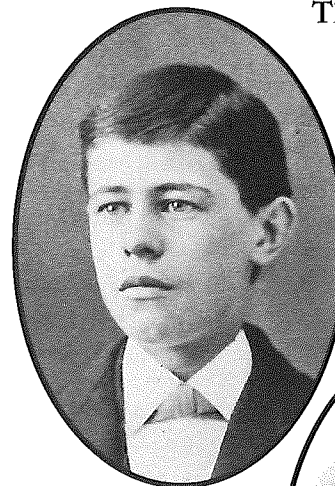


⁶Orville and Wilbur Wright, "The Wright Brothers' Aeroplane" (*The Century Magazine*, September, 1908 [Vol. LXXVI, No. 3]), p. 641.

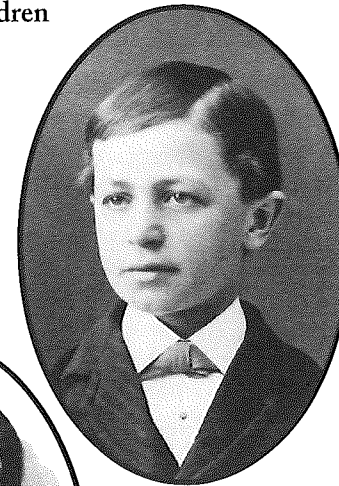
⁷See Charles Ludwig, *The Wright Brothers: They Gave Us Wings* (Milford, Michigan: Mott Media, 1985), pp. 172-173.

⁸Milton Wright, diary entry for May 25, 1910; box 10, file 4, The Wright Brothers Collection, Wright State University, Dayton, Ohio. See Tom D. Crouch, p. 12.

The Wright Children



Reuchlin
(1861-1920)



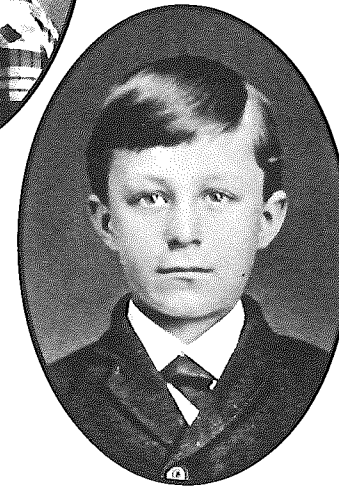
Lorin
(1862-1939)



Katharine
(1874-1929)



Wilbur
(1867-1912)



Orville
(1871-1948)

Twins born March 7, 1870, died in infancy: Otis, a son, lived one month and two days; Ida, a daughter, died at birth.

Reproduced, with permission, from Paul Laurence Dunbar Library, Special Collections and Archives, Wright State University, Dayton, Ohio.
Courtesy of Dawne Dewey, Reference Archivist.

The Wright Children: Namesakes

Picture credits for facing page

Top left:

Johann Reuchlin (1455–1522), the uncle of Philipp Melanchthon. From F. Mischon, *Philipp Melanchthon, der treue Freund Luthers* [Philipp Melanchthon, the True Friend of Luther] (Reading, Pa.: Zu beziehen von A. Bartels, 1896), p. 23.

Top right:

When Lorin Wright was born in 1862, his parents looked at a map, saw a town name, and named their son after the town. Since they were living in Indiana at the time, they may have looked at a map like the 1962 map shown here. Perhaps the town of Loran, or Lorane, inspired them with the name for their second son. Map from *Farm Plat Book*, Whitley County, Indiana (Rockford, Illinois: Published by Rockford Map Publishers, 1962). Courtesy of Indiana State Library and Indiana Historical Society, Indianapolis, Indiana.

Center:

Catherine Fry Koerner (Mrs. John Koerner) was the maternal grandmother of Katherine Wright. She and her husband moved from Virginia to Indiana in 1832. Reproduced, with permission, from Paul Laurence Dunbar Library, Special Collections and Archives, Wright State University, Dayton, Ohio. Courtesy of Dawne Dewey, Reference Archivist.

Bottom left:

Rev. Wilbur Fisk, D.D. (1792–1839), the first president of Wesleyan University (Middletown, Connecticut), was a graduate of Brown University. He first studied law but later turned to ministry. He was licensed to preach in 1818, admitted to the New England Conference as a full member in 1820, and ordained elder in 1822. He was elected bishop in 1828 and 1836, but he declined to accept because of health reasons. Picture from James Monroe Buckley (1836–1920), *A History of Methodism in the United States* (New York: The Christian Literature Co., 1897), Vol. I, p. 441.

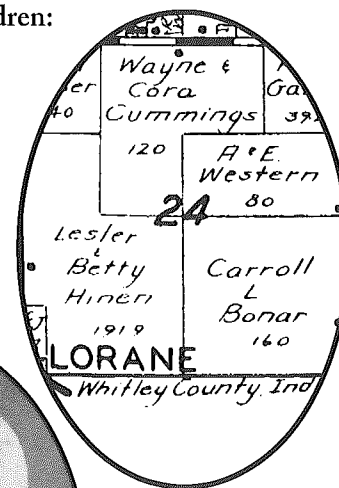
Bottom right:

Rev. Orville Dewey, D.D. (1794–1882), was a Unitarian minister whom Bishop Milton Wright admired. While he was a student at Williams College he became interested in religion and decided to become a preacher. After graduation from Andover Theological Seminary he became a pastor at Gloucester, Massachusetts. During his pastorate there he became an avowed Unitarian. He served churches in Boston and New Bedford, Massachusetts; and Second Unitarian Church (Church of the Messiah) in New York. His lectures at the Lowell Institute were published in 1864 as *The Problem of Human Destiny*. Picture from *Autobiography and Letters of Orville Dewey, D.D.* (Boston, 1883), frontispiece. Courtesy of Massachusetts Historical Society, Boston, Massachusetts. Photo copyright © 1996, Massachusetts Historical Society.

The Wright Children: Namesakes



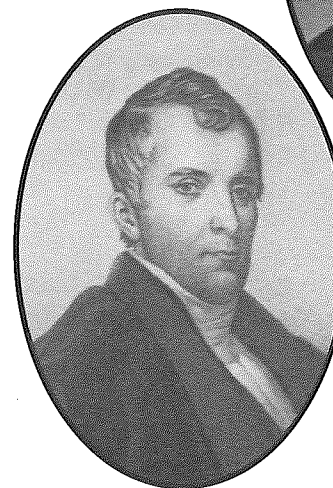
Johann Reuchlin
(1455–1522)



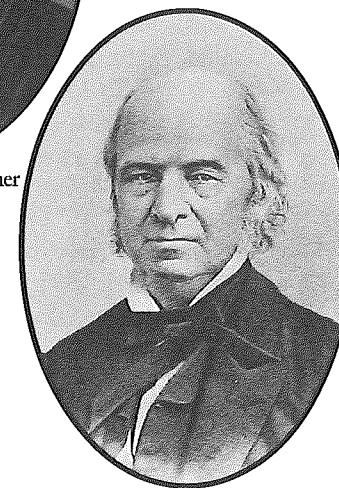
Lorane, Indiana
(1962)



Catherine Fry Koerner
(1796–1889)



Rev. Wilbur Fisk, D.D.
(1792–1839)



Rev. Orville Dewey, D.D.
(1794–1882)

See facing page for picture credits.

Hal Wright Publisher, Paper Boy, Pilot

Hal Wright is probably the oldest paper boy. He turned ninety-two on the first of April this year, but his amazing story is no April Fool's joke. He is physically fit, mentally keen, and quite sociable. His first words to us were, "Good evening! God bless you! Hal Wright speaking." He and his wife Allene publish the paper in Loyalton, California, and then Hal climbs into his Aeronca sedan airplane and delivers the paper by air. When we spoke with him he made it clear that he prefers to be called "Hal," but for the sake of accuracy and completeness he would allow us to use his full name. "Well, I don't go by it any more. I was born Harold Burton Wright, but over the years I've gone just by Hal Wright."

A pilot named Wright: the idea raises an obvious question. Is he related to Wilbur and Orville Wright? "Yes, we're all in the same family tree. My great-grandfather, George White Wright, is descended from the great-great-grandfather of Orville and Wilbur Wright. They're a generation ahead of me, of course."

In fact, Hal Wright has a *double* claim to kinship with the Bishop's boys. The common ancestor is Benoni Wright (1719–1761). Benoni's son Samuel is Hal Wright's ancestor; Benoni's son Dan (Sr.) is the ancestor of Wilbur and Orville Wright. Wilbur and Orville are the great-great-grandsons of Benoni Wright; Hal is the great-great-great-great-grandson of Benoni Wright through George White Wright. Hal Wright is thus the third cousin, twice removed, to Wilbur and Orville Wright.

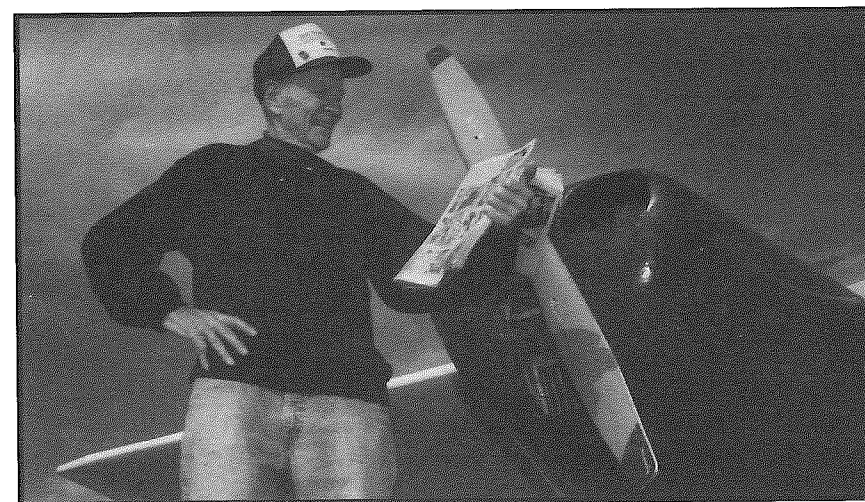
But George White Wright married his double first cousin once removed, Eliza Maria Morey (his double first cousin's daughter). Therefore Hal Wright is the great-great-great-great-grandson of Benoni Wright through George White Wright, and the *great-great-great-great-great*-grandson of Benoni Wright through Eliza Maria Morey Wright (Mrs. George White Wright). (See the "Wright Family Genealogy" for charts showing these relationships.) Hal Wright had just turned thirteen two days before Bishop Milton Wright died in 1917.

The high esteem with which Hal is regarded can be seen by the invitation extended to him to be Grand Marshal for the 1996 Truckee-Tahoe (California) Airshow:

Dear Mr. Wright:

The '96 Truckee Tahoe Airshow Committee respectfully requests your presence at the Truckee Tahoe Airshow as the "1996 Airshow Grand Marshal". . . . Your many past, present, and continuing contributions to the greater Truckee Tahoe community and in particular mountain aviation and the safe operation therein, have not gone unnoticed by your fellow airmen. . . . [We] plan to fly 200 or more children between the ages of 8 and 18 on their first flight in a general aviation aircraft. This is part of the overall goal of the EAA [Experimental Aviation Association] to introduce 1 million children to aviation before the year 2003, which is the 100th

Editor's Note: We are grateful to Mrs. Dorothy A. Green, who first alerted us to the story of Hal Wright, and to the staff of the CBS television program "A Current Affair," for their assistance in locating Mr. Wright. Hal Wright was featured in the telecast on February 14, 1996.



Hal

Harold Burton Wright
Loyalton, California

Hal Wright holds a copy of *Sierra Booster* in front of the airplane from which he delivers it. Photo © 1996 by Ira Mark Gostin.

anniversary of flight.¹ . . . We can not think of a better role model for these kids to emulate, and for that matter that goes for the rest of us. You have long since earned your place as a legend in California and Nevada mountain aviation history. You're a source of great pride among your fellow airmen, and here in Truckee.²

In his reply Hal Wright refers to his famous aviation relatives:

Thank you for your kind letter . . . and your appointment of me to be your "1996 Airshow Grand Marshal" I will be there at the times you wish. . . . It is odd. I was born a few months after Orville and Wilbur Wright made their first flight. Last year the Federal Aviation Administration said I was the oldest licensed pilot. The two Wright brothers and I are in the same Wright family tree. . . . I look forward to the big three day event.³

Hal's airplane is about half as old as he is. "It was built in '49, and that's the year that we started our newspaper here—makes us '49ers." A few years after the newspaper was

¹Wilbur and Orville Wright made their first flights at Kitty Hawk, North Carolina, on Thursday, December 17, 1903. Orville was at the controls for the first of four flights that day: 120 feet in twelve seconds. Wilbur flew next (195 feet), then Orville (two hundred feet in fifteen seconds). Wilbur flew the fourth time: 852 feet in fifty-nine seconds.

²Tim LoDolce, Director, Truckee Tahoe Airshow; Letter to the Editor, *Sierra Booster*, Loyalton, California, May 3, 1996, p. 16. Used by permission of Hal Wright, editor and publisher.

³Letters to the Editor, *Sierra Booster*, Loyalton, California, May 3, 1996, p. 16. Used by permission of Hal Wright, editor and publisher.



Hal Wright and His 1949 Aeronca Sedan
Photo courtesy of Hal Wright.

started, Hal took flying lessons and began delivering the paper from the air. With a scattered population of ranchers, Loyalton seems a perfect place for that kind of service. The story is fascinating. Does he really drop the paper from the airplane? "Yes, that is quite correct. I've been doing that for a long time; started it back in about 1953, when I took my first lessons, and I started delivering by aerial drop to ranchers 'way out of town. They don't come in and get the mail every day, and it seems to work out very well."

Is it expensive to have your newspaper delivered by air? Not if you're a rancher in Loyalton, and not if your paper boy is Hal Wright. "For me it's probably financially rather a disaster, but it's a lot of fun for not only me but the ranchers, and the children come out and try to catch the paper. It's just kind of a crazy thing, I guess, but we've enjoyed it." Of course, there are times when the paper lands on the roof.

Hal Wright has a smile in his voice that betrays both his pride of accomplishment and his awareness that he is unusual when asked if he is really the oldest paper boy in the world. "Well, I guess so, because I'm up to ninety-two. And so I've been hammering away just as though I had good sense."

Hal graduated from the University of San Francisco in 1927. He went there on a scholarship and played football and basketball. He majored in pre-law, but he did not become a lawyer. In 1931 he bought a gold mine near Nevada City, California; two years ago he sold his last interests in gold mining.

Flying, mining, and publishing are not Hal's only accomplishments. In 1968 he and his wife Allene spearheaded a drive to establish a national day to honor grandparents. Because of their efforts, the second Sunday of September is recognized as

Grandparents Day. This year, on the eve of their special day, we spoke with both Allene and Hal and wished the *parents* of Grandparents Day a happy Grandparents Day for themselves.

Hal Wright is realistic, philosophical, and optimistic about his age. (See his comments below about his high school class reunion.) Earlier this year he wrote to us: "At 92 I have lost many of my friends and relatives. There is nothing good about that except that it does make room for new and younger friends. May I consider you one of them?" Indeed you may, Hal. In fact, we are sure that *all* of the readers of this year's issue of *The Historical Trail* will want to be considered "Friends of Hal Wright" as well—but not all of them are younger than Hal.

As our conversation comes to a conclusion, Hal Wright reflects on his beginnings and on his long life: "Incidentally, I was born in San Francisco. I was there as a two-year-old boy at the time of the big earthquake and fire, so I am a survivor of that." He remembers that he slept in a park that night. A reunion of survivors is held every year. "As I understand it, they have a meeting every year on the date of that event, and this year there were only twenty-five who attended." We suggest that Hal might have to attend the reunion next year in order to swell the numbers. His reply reminds us of the brevity of all of life, but it boldly affirms his longevity: "Yes, well, I guess there will be some of us still around for awhile, anyway." Hal Wright is a survivor. At ninety-two, Hal Wright is still soaring.



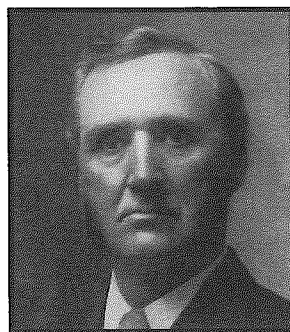
Sierra Booster May 3, 1996

THE RIGHT PITCH BY HAL WRIGHT



THE BIG PROBLEM with growing old or getting there is that you lose many of your friends and relatives who are anywhere near your advanced age. For instance, there were 22 boys in my graduating class of 1922 at Paso Robles High School and about the same number of girls. Annual committee meetings are held to commemorate the graduation event. The past dozen meetings have been held in Loyalton where I am chairman, vice chairman, secretary, treasurer and sergeant of arms. No member is late at those meetings. The attendance is 100%. I make sure of that by getting the date, time and place. After that every year I make note of the fact that there is plenty of room for committee members. Then I go out and try to fill the gaps by making new friends. It is odd. They all seem to be younger than I am.

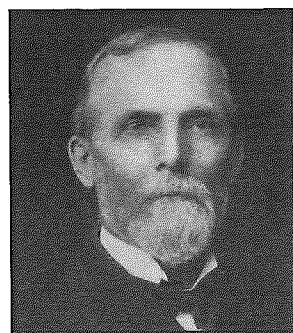
Hal Wright becomes philosophical about his age when he reports on the annual high school class meetings. From *Sierra Booster*, Loyalton, California, May 3, 1996, p. 2. Reproduced by permission of Hal Wright, author, editor, publisher, and delivery boy.



Bishop William Marion Weekley, D.D.
(1851–1926)

William Marion Weekley was a circuit rider in the Parkersburg Conference of the Church of the United Brethren in Christ in 1870, and he served as pastor and as presiding elder in that conference. He transferred to the Rock River Conference after the church schism of 1889 in order to strengthen it, and there he served as presiding elder until 1895, when he became General Secretary of the Church Election Board. He was elected bishop in 1905.

From *Official Report of the Proceedings and Debates of the Twenty-Fifth General Conference of the United Brethren in Christ, held in Canton, Ohio, May 13–24, 1909* (Dayton, Ohio: United Brethren Publishing House, The Otterbein Press, 1909), p. 877.



Rev. Isaiah Lafayette Kephart, D.D.
(1832–1908)

Isaiah Lafayette Kephart was licensed to preach in 1859 in the Allegheny Conference of the Church of the United Brethren in Christ. He served as a chaplain in the Civil War and was present at the surrender of General Robert E. Lee at Appomattox, Virginia, in 1865. He joined the East Pennsylvania Conference after the war, and in 1867 moved to Iowa. He was a professor at Western College (Iowa), and later taught at San Joaquin College (California). In 1886 he was elected editor of *The Religious Telescope*. He was influential in shaping opinion within the church at the time of the revision of the Confession of Faith and the adoption of the new Constitution.

From *Official Report of the Proceedings and Debates of the Twenty-Fifth General Conference of the United Brethren in Christ, held in Canton, Ohio, May 13–24, 1909* (Dayton, Ohio: United Brethren Publishing House, The Otterbein Press, 1909), p. 888.

Wright Family Genealogy

From information supplied by
Mrs. Nancy Olive Wimmer Bodendoerfer

Information on the following two pages has been assembled from a variety of sources, but the greatest amount of data has been supplied by Mrs. Nancy Olive Wimmer Bodendoerfer (Mrs. John Edward Bodendoerfer), a cousin to Hal Wright. Mrs. Bodendoerfer supplied us with a copy of a large genealogical chart showing family relationships as far back as Benoni Wright (1719–1761) and down to the present generation; pedigree charts; handwritten materials from the notebook her grandmother used to record family data; library and D.A.R. materials; copies of other references; and several pages of comments and additional information. We have cross-referenced and supplemented Mrs. Bodendoerfer's information with data included in published books about the Wright brothers; listings in the IGI;¹ and other available materials.

The material on the following two pages is designed to show only the line of descendancy from Benoni Wright to the children of Bishop Milton Wright, and the line from Benoni Wright to Hal Wright. Other family members are not included in these charts.

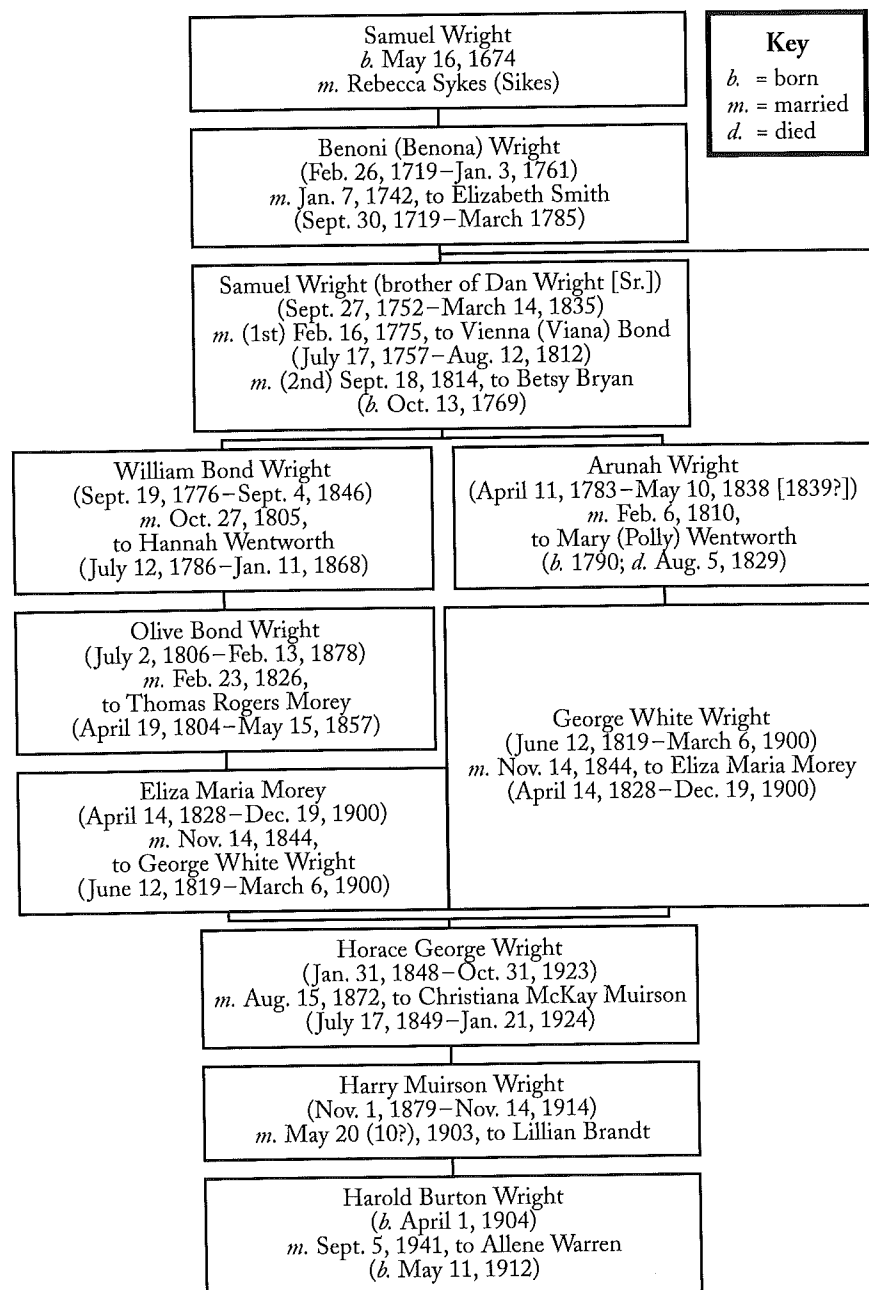
Hal Wright has a double descendancy from Benoni Wright. William Bond Wright and Arunah Wright are brothers; their wives, Hannah Wentworth and Mary (Polly) Wentworth, are sisters. Olive Bond Wright and George White Wright are therefore double first cousins. Benoni Wright's great-grandson, George White Wright (1819–1900), married his double first cousin once removed, Eliza Maria Morey (his double first cousin's daughter); she was the great-great-granddaughter of Benoni Wright. Thus Hal Wright is the great-great-great-great-grandson of Benoni Wright through George White Wright, and the great-great-great-great-grandson of Benoni Wright through Eliza Maria Morey Wright (Mrs. George White Wright).

Mrs. Bodendoerfer is related to Hal Wright through her great-grandfather Horace George Wright (1848–1923), who is Hal Wright's grandfather. Horace George Wright was the son of George White Wright and Eliza Maria Morey Wright. Horace George Wright's son, Harry Muirson Wright (father of Hal Wright), was a brother to Olive May Wright Smith (Mrs. Clark Sherwood Smith), Mrs. Bodendoerfer's grandmother. Hal Wright is therefore a first cousin to Mrs. Bodendoerfer's mother, Maude Darlene Smith Wimmer (Mrs. Wesley William Wimmer), and Mrs. Bodendoerfer is Hal Wright's first cousin once removed.

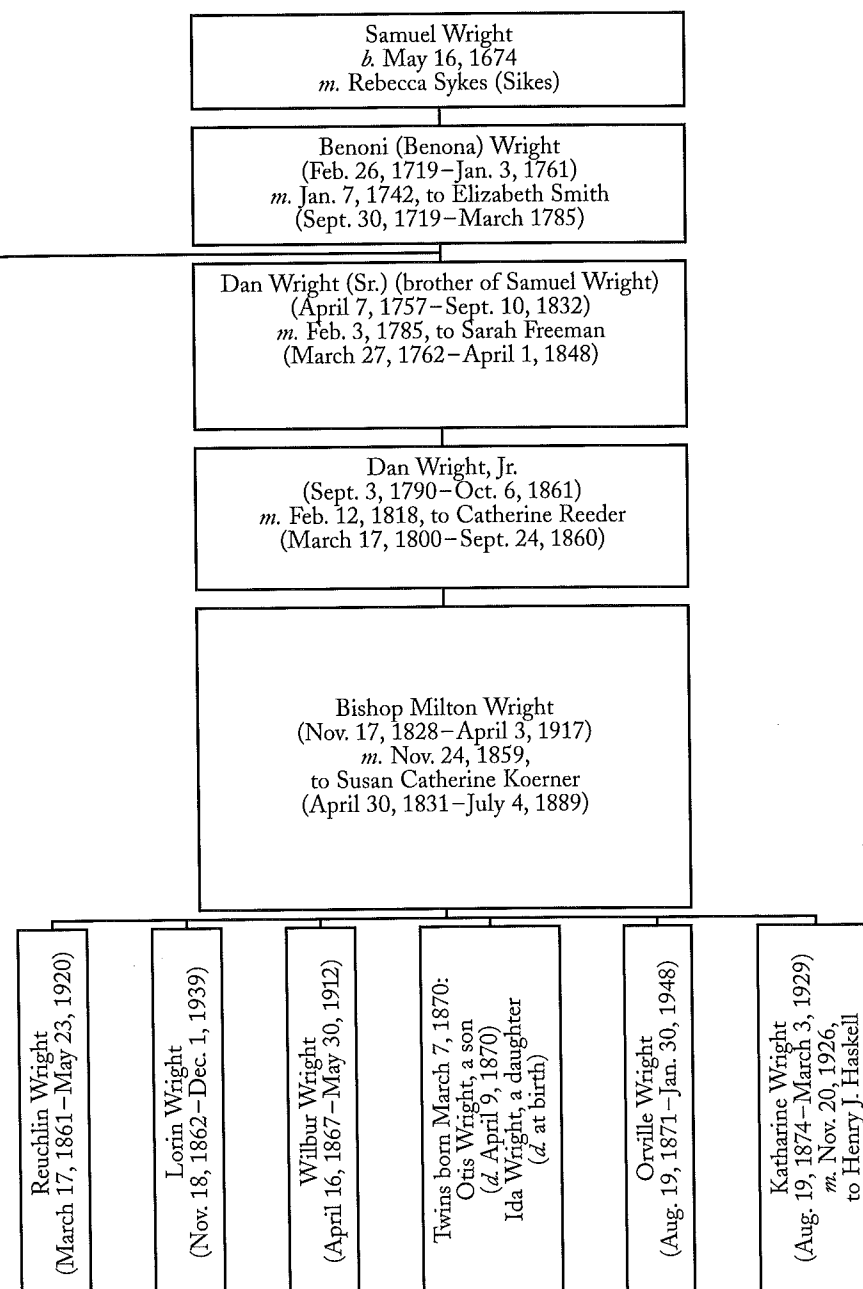


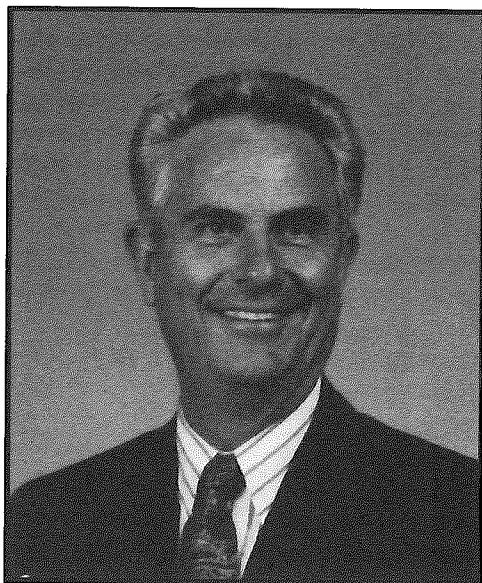
¹International Genealogical Index (IGI), the genealogical database of The Church of Jesus Christ of Latter-Day Saints (Mormons).

Wright Family Genealogy



Wright Family Genealogy





Rev. John M. Tincher, C.F.R.E.

The Reverend John M. Tincher was Pastor of Central Methodist Church, Trenton, New Jersey, in 1967. The Reverend Mr. Tincher supervised the closing of Central Church and transferred its members to other Methodist churches in the area. Among its former members was Mrs. Anna Cole Jewell, who transferred to the Titusville church.

The present Editor of *The Historical Trail* was Pastor of the Titusville church from 1971 to 1977, and in 1974 Mrs. Jewell informed him that it was her former pastor who had officiated at the funeral of Charles Lindbergh. Mrs. Jewell thus provided information on the connection between the funeral of Charles Lindbergh and the Southern New Jersey Conference. Mrs. Jewell died in 1985. Titusville, located in Hopewell Township, is in the same township where the Lindberghs lived in 1932 when their two-year-old son was kidnapped and murdered, resulting in "The Trial of the Century" and the conviction and execution of Bruno Richard Hauptmann (1899-1936). When Central Methodist Church closed in 1967, it donated its tracker organ to the Titusville church, along with funds for the remodeling that would be necessary to accommodate the organ. The Titusville church and its tracker organ were featured in an article entitled "Pipe Organs: A Jersey Heritage" by Allen Hughes in *The New York Times*, Sunday, April 4, 1976, Section 11 ("New Jersey Weekly"), pp. 3, 14-15. The organ at the Titusville church is believed to be one of the oldest in the state of New Jersey, and it is the oldest two-manual tracker pipe organ in the state.

The Reverend Mr. Tincher is married, and he and his wife Cora have two children. Robert M. Tincher, age 29, born in Trenton, New Jersey, is a civil engineer and lives in Yucaipa, California. Deborah S. Bennett, age 27, is married to Richard Bennett; lives in Redlands, California; and is currently working on a Master of Science degree in Communicative Disorders at the University of Redlands.

For more information on the Reverend Mr. Tincher, see page 100, following his first-person account of the funeral of Charles Lindbergh and a related news story.

The Death and Burial of Charles Lindbergh in Hawaii A Very Remote Connection with the Southern New Jersey Conference

Rev. John M. Tincher

President, Tincher Charitable Marketing Company, Redlands, California

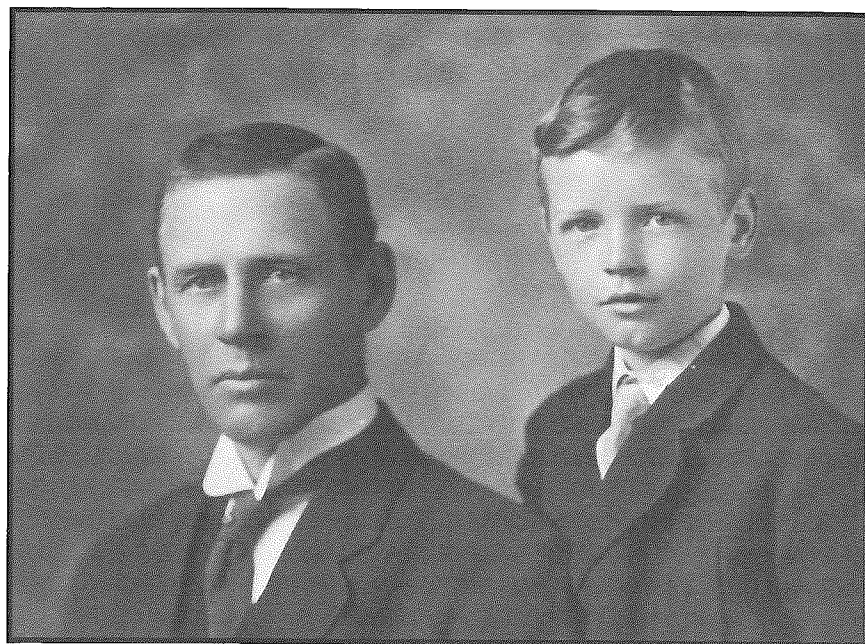
During my seminary days at Drew University, I was privileged to serve a student appointment as pastor of Central Methodist Church in Trenton, New Jersey. Although it was my lot to close the church, because of urban renewal, it was indeed a privilege to work with such wonderful people.

About seven years later, I had the opportunity to submit my name as a candidate to serve the Wananalua United Church of Christ in Hana, Maui, Hawaii. Since this little historic church was so small, it did not have a full-time pastor. Instead, each month a pastor was selected and given the use of a church-owned parsonage as well as a church-owned car. Thus it was a delightful way to enjoy a quasi vacation in a different environment, while preaching each Sunday. Our month was August 1974. It was an interesting month, indeed, with among other things the resignation of Richard M. Nixon as President of the United States.

August 1974 was also the month that Charles Lindbergh's cancer was finally to take its mark! Knowing that he was close to death, he decided to return to his first love, Hawaii. His Hawaiian home was located in a very rural part of the island of Maui. In fact, it was so rural that it did not have electricity. Those who know the Lindberghs will understand that the absence of such conveniences and the removal from the rest of humanity were very pleasing to them.

On Tuesday, August 20, my family and I were shopping at the local market. In line in front of us was a woman in a trench coat with a basket-load of groceries. It was somewhat obvious that she had just arrived from the mainland. I watched as the grocer checked her groceries and she signed her name, Anne Morrow Lindbergh. After purchasing my one item, I followed her to her Jeep. She had just loaded all of her groceries into the car and was about to leave the parking lot when I caught up with her and had the opportunity to introduce myself. I also indicated that I knew why they had returned to the island. At the same time, I volunteered my services, as a local pastor, to be available to talk with her, and him, should that be meaningful to them. She thanked me very much and left.

Several days later a note was pinned to our door indicating that she would like to meet with me. After a meeting which lasted approximately two hours, she remarked to me that "Charles will be very happy to know that I have found someone that can perform his funeral and memorial services." Two days later, on Monday, August 26, at approximately 6:30 A.M., the phone rang, and it was Charles Lindbergh's nurse reporting that he had just passed away. The morning was very busy planning the funeral service with Anne Morrow Lindbergh. That same afternoon Charles Lindbergh was



Charles August Lindbergh, Sr., and His Son Charles

Charles August Lindbergh, Sr. (1859–1924), was Republican congressman for the Sixth District of Minnesota, 1907–1917. His son Charles Augustus (*right*) made the first solo nonstop transatlantic flight (from New York to Paris) in his monoplane, *Spirit of St. Louis*, May 20–21, 1927. This photograph was taken about 1910.

Photo from the Collection of the Minnesota Historical Society, Saint Paul, Minnesota. Used by permission.

buried without the services of a mortician, in his handmade eucalyptus coffin. Prior to the actual burial we had a brief service attended only by family and close friends.

The next day found me again working diligently with Anne Morrow Lindbergh, to craft a Memorial Service which was held on Tuesday afternoon, August 27. Again, only persons selected by the family were allowed to attend this service. The timing was incredible, since the next day we had to exit the island in order to make room for the minister who would be following me at the Wananalua Church.

Twenty-two years have passed since this very memorable moment in my ministry. Clearly it was the high point of my ministry, even though it occurred relatively early in my career as a parish minister. The joy and privilege of working with such notable people will never be forgotten by me. The Lindbergh family were all very gracious and made the moment a special one for me and those who had gathered to honor this great man. The privilege of conducting both services was made even more special for me because a lay minister (United Church of Christ),

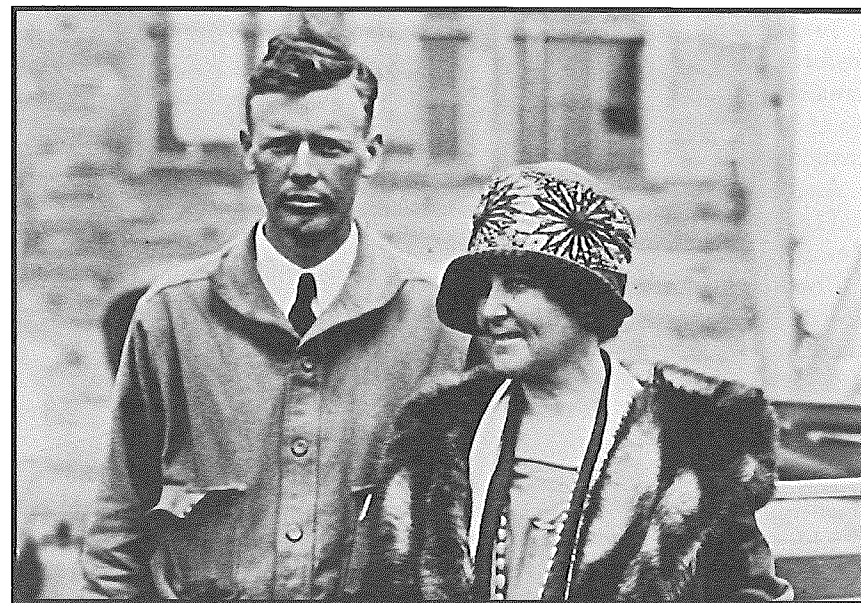
Henry Kahula, was selected by Mrs. Lindbergh to assist in the service. Henry is a full-blooded Hawaiian (there seem to be very few left in the Islands these days).

My wife Cora and I had the privilege of returning to Hana in 1994 to reflect on what had happened exactly twenty years earlier. It was at that time that we were able to renew our friendship with the Kahulas, for whom we have the highest regard. This special moment in our lives will never be forgotten, nor will the opportunities we've had to discuss this service with at least three authors who have produced books about Lindbergh. While we do not always understand the timing of things, the experience of being in the right place at the right time clearly impacted our lives in a very positive and thorough manner. We thank God for the opportunity we had to minister to this very special family at a very important time.

For Further Reading

Mosley, Leonard Oswald (1913–1992). *Lindbergh: A Biography*. Garden City, New York: Doubleday & Company, Inc., 1976. For information about John M. Tincher, see pp. 392–393, 427–428.

Hunter, T. Willard (b. 1915). *The Spirit of Charles Lindbergh: Another Dimension*. Madison Books, 1993.



Charles Augustus Lindbergh and His Mother, Mrs. Evangeline Lodge Land Lindbergh
Charles Augustus Lindbergh (1902–1974) is pictured here with his mother, Mrs. Evangeline Lodge Land Lindbergh (1876–1954).

Photo © Underwood. From the Collection of the Minnesota Historical Society, Saint Paul, Minnesota. Used by permission.

A Memorial Service for Lindbergh Tribute at His Last Home

Associated Press

Wednesday, August 28, 1974

Hana, Hawaii

Family and friends gathered in this isolated tropical retreat yesterday for a memorial service for Charles A. Lindbergh, the aviation pioneer who was the first to fly alone across the Atlantic.

"Knowing you're going to die within a few days is an unnerving experience," said Dr. Milton M. Howell, Lindbergh's personal physician and close friend. "But it gave the general time to fulfill his last wish." (Lindbergh was a brigadier general in the Air Force reserve.)

Learning he had lost his battle with cancer, the 72-year-old Lindbergh, who won worldwide fame with his "Lone Eagle" flight from New York to Paris in 1927, decided that his last remaining days would be spent at his home here.

The memorial service was held in the tiny Kipahulu Hawaiian Church only a few hundred yards from a 1000-foot cliff overlooking the sea.

Twenty-three friends and relatives attended the ceremony, including Lindbergh's wife, Anne Morrow Lindbergh. Mrs. Lindbergh, wearing a purple Hawaiian print dress with a string of white pearls, sat on the wooded pews with two of her sons, Jon and Land. She showed no emotion during the half-hour ceremony.

Another son and two daughters were unable to attend.

The ceremony opened with the hymn "Hawaii Aloha" sung by five residents of nearby Hana.

The Rev. John Tincher, minister of Hana's Protestant church, conducted the service. He read selected passages from the Bible, Hindu scriptures and several traditional Hawaiian prayers.

No reference was made to Lindbergh during the ceremony. A eulogy had been delivered on Monday before Lindbergh was laid to rest in a lava-stone grave adjacent to the white church.

The Rev. Mr. Tincher said the Lindbergh family chose the readings and that Lindbergh, before his death, made some selections, but the minister would not say which ones.

Tributes continued to flow in and Lindbergh's achievements were honored at Le Bourget airport in Paris and at Lindbergh Field in San Diego.

Hana is a community of about 800 persons on a remote corner of the island of Maui, southeast of Honolulu.

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Lindbergh discovered it through a longtime friend, Samuel Pryor, a retired Pan American World Airways executive who has a large ranch here. Pryor sold him five acres of oceanside property where Lindbergh built a home.

The Lindberghs usually spent about four months a year here.

Despite fame and fortune, Lindbergh was a simple man—and loved to live a simple, private life.

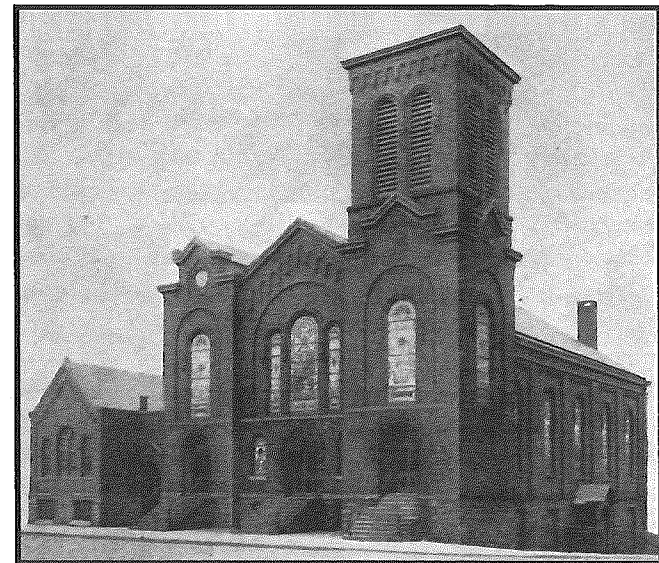
"Everyone knew who he was, whether they knew him personally or not," said a Hawaiian woman who attended the funeral.

"He was sweet and gentle, he was nice," said the woman, who asked not to be identified.

"Ancient gods and superstitions linger on in Hawaii, especially in the Hana area," Dr. Howell said. "One law of the old Hawaiian religion says a man's grave cannot be dug prior to death, or the grave digger also shall die."

Because of this, Howell, who carried out Lindbergh's funeral wishes, had trouble arranging for Lindbergh's self-designed grave to be dug earlier this week.

Finally, after checking with a local authority on Hawaiian folklore, he discovered a blessing ceremony that could be performed to allow the grave to be dug prior to Lindbergh's death. This ceremony was performed, and the special 30-foot-deep grave was prepared.



Central Methodist Church
Trenton, New Jersey
(1865-1967)

Rev. John M. Tincher was Pastor of Central Methodist Church in 1967.
Photo from 75th Anniversary Service program, 1940.

Rev. John M. Tinch, C.F.R.E.

The Reverend John M. Tinch is President of Tinch Charitable Marketing Company (TCMC). TCMC was established in 1990 to provide cost-effective planned giving services to organizations for whom full-time planned giving staff would be too costly and perhaps unwarranted. The company's goal is to provide quality, experienced guidance to organizations seeking to establish or strengthen their endowment. TCMC has provided or is currently providing planned giving services to the following clients: California-Pacific United Methodist Foundation; Sunset Haven Retirement Homes; McKinley Children's Center; Mount San Jacinto Community College Foundation; University of California, Riverside; San Gabriel Valley Medical Center Foundation; and nine other charitable organizations.

The Reverend Mr. Tinch is a graduate of the University of Redlands (B.A., 1964) and Drew University (Master of Divinity, *cum laude*, 1969). In thirteen years of professional fund-raising, he has raised more than \$50,000,000 in major and planned gifts. Prior to becoming a full-time consultant, he supervised planned giving programs for the University of California, Riverside; the University of Redlands; and the University of Washington. In 1984 he successfully completed all requirements for certification by the National Association of Fund Raising Executives (Certified Fund Raising Executive [C.F.R.E.]). He teaches a general course in fund-raising and a course in planned giving at the University of California Extension, Riverside, and has played a key role in the establishment of the Extension's program leading to a Certificate in Fund Raising. He is a sought-after presenter to national and regional workshops as well as to bar associations, C.P.A. chapters, estate-planning councils, planned giving officers' associations, real estate agents, life insurance agents, stock brokers, planned giving workshops, N.S.F.R.E. Chapters, as well as to donor prospect audiences. He contributed a chapter to the 1996 *Abingdon Guide to Funding Ministry*.

The Reverend Mr. Tinch is a California licensed marriage/family/child counselor and a licensed California real estate broker. He also holds a lifetime teaching credential for California Community Colleges and has taught on three different campuses. He is Past President of the Inland Communities Chapter of the National Society of Fund Raising Executives (N.S.F.R.E.), Past President of the Southern California Planned Giving Roundtable, and a member of the San Bernardino County Estate Planning Council, and he sits on the boards of directors of three nonprofit organizations.

The Reverend Mr. Tinch is a member of the California-Nevada Conference of The United Methodist Church.



Story of Our Ancestor, Rev. Henry Asbury

Samuel Erson Asbury

Introduction

In 1934 Miss Olivia Nan Davis (now Mrs. Joseph [Joe] Turner Bohannon) was working on her Master of Arts degree at Southern Methodist University in Dallas, Texas. The topic for her thesis was "Slave Children on the Southern Plantation"; she received her degree in August 1934. The first of two letters presented below is from her mother, Mrs. Olivia Bridges Davis (1885-1982), to her first cousin once removed, Samuel Erson Asbury (1872-1962). Mrs. Davis was seeking information that her daughter might be able to use in her research.

Mrs. Davis was the great-granddaughter of Rev. Daniel Asbury (1762-1825) and the granddaughter of Rev. Henry Asbury (1799-1874).¹ Her letter sheds some interesting light on the Asbury family. It refers to the wills of Daniel

¹See "Asbury Family Genealogy," pp. 48-49 of this issue of *The Historical Trail*.



Mrs. Olivia Bridges Davis
(1885-1982)

Granddaughter of Rev. Henry Asbury and Great-Granddaughter of Rev. Daniel Asbury.
Photo from Carl E. Asbury, comp., *Asburys in America* (N. Ft. Myers, FL: Carl E. Asbury, 1984; Revised 1988, 1995), Fig. 39-C, p. 166. Courtesy of Carl E. Asbury.

Asbury and his son Henry. It shows that in 1910 Bishop Francis Asbury's trunk was in the possession of one of the descendants of Rev. Daniel Asbury. It explains how some of the descendants of Rev. Daniel Asbury came to be Baptists—and points to Emily Bradshaw Asbury, the second wife of Rev. Henry Asbury, as an influential person in these changes. It is amusing to read how Rev. Henry Asbury handled this change of denominations in regard to the official church records.

Mrs. Olivia Bridges Davis, the daughter of Mary Ellen Asbury Bridges, worked in business as a public stenographer and then a receptionist and office assistant. Later she worked as a teller at First State Bank and Trust Company—the first woman bank teller in Texas. In 1919 she went to work at the Texas Baptist Headquarters in Dallas, and she later worked in the office of the Woman's Missionary Union of Texas. She wrote poetry, talks, and articles, and she was a platform speaker on the topics of Christianity, missions, temperance, and patriotism. Some of her talks were written and delivered in Spanish. She was a member of First Baptist Church of Dallas, The United Daughters of the Confederacy, Daughters of the American Revolution, and the Woman's Christian Temperance Union.

Letter of Mrs. Olivia Bridges Davis to Mr. Samuel Erson Asbury²

WOMAN'S MISSIONARY UNION
Auxiliary to Baptist General Convention of Texas
705 Burt Building
Dallas, Texas

March 23, 1934

Dear Cousin Sam:

You cannot know just how much I appreciated your last letter and the enclosures. They surely mean much to me. I am making copies for all mother's children for I know they, too, will be happy to have these.

There were two points in Great Grandfather's will that struck me most forcibly. 1st—That no liquor should be sold "on day of sale." (Having been in active fight for Prohibition ever since I was 21 years old, speaking all over the state, of course, this would be most striking to me.) 2nd—That he left no property to any of his daughters; everything going to his sons, except the household goods—and then in that he excluded his books, dividing them among his sons!!! A gentleman of the old school!!!

It was interesting to know that Grandfather Asbury had some railroad stock! If mother ever mentioned that I had forgotten it. Dr. Bradfield (teacher of Bible in S.M.U.) was in the office recently and I let him read the wills. He was cer-

²Transcribed from a copy of the original in the Daniel Asbury file at the United Methodist Archives Center at Drew University, Madison, New Jersey. Used by permission of Mrs. Olivia Nan Davis Bohannon of Dallas, Texas, daughter of Mrs. Olivia Bridges Davis. Courtesy of United Methodist Archives Center.

tainly interested in both of these, and said he wanted Dr. Weeks (Editor of the Texas Christian Advocate) to come up and see them, as they were celebrating the centennial of Methodism in Texas this year and sesqui-centennial (I believe it was) in the South and this would make a good story for them. Dr. Bradfield was amazed and amused that a Methodist preacher should own "Railroad stock!"

This has been a most unusually busy spring for me and I have not had time before this to write and thank you for these nor have I had opportunity to make copies for the other yet, but I hope to do so very soon.

While I am thinking about it, Olivia Nan (my daughter) is working on her Thesis at S.M.U. She will get all her work off for her Master's by June, except this Thesis. She still has much research work to do and then has it to write so she will not complete it until summer. The teacher directing her Thesis wrote his dissertation for his Ph.D. on "Slavery in Missouri," and to me he seemed somewhat "hipped" on Slavery. Anyhow, he gave her for a subject the Negro Slave Child, and she is having a dickens of a time getting materials—reads an enormous volume and may be [*sic*; maybe] get only a line or two out of it on children. I do not know just how she is preparing this, but she said she thought she would name it "The Pickinanny of the Old South." Her chapters will be something like "The Economic Value of the Slave Child"—of course, what he would bring on the market, and the expense in raising, etc. "Feeding and Housing", "Family Life," "Duties Required" or something like that, and I have forgotten the other, anyhow she had titles for five chapters, though I may not have them right. Of course, you know it is hard to find anything in Texas—but I am wondering if from old Court House records, or otherwise in N.C. she might find something that would help her. I wrote Myra Nixon on yesterday, asking her if she could help. I think some human interest stories from the older people in our family would help and be acceptable. Though, of course, Grandfather [*sic*; Grandfather] Asbury did not own slaves, or if he did our folks would see only the very best side of slavery. Anyway, do you have any suggestion as to source materials? Or do you have any choice stories along this line that might be of help? If so, please "spill them"! She needs them.

Olivia Nan mentioned to this teacher that you had written asking if we knew about Grandfather threshing the planter for his unkindness to his slaves, and the teacher wants the story very badly. Mother never told me anything about this, so if you'll tell it in your best "Sam Asbury" style I'd appreciate it! Neither do I recall mother's telling me about his speaking against "Secession." Marsh, the oldest living brother, said it seemed to him he recalled her saying something about it, but he did not know—so you'll have to come across with that story also!

I have a copy taken from a newspaper in N.C. at the time of Grandfather's death, relative to his prediction on his death. I am enclosing you this as mother copied it and brought it back. I am also enclosing some incidents on the life of

Great Grandfather Asbury that she had in her diary. You may have all of this, but in case you do not I am sending it.

I am also copying for you the list of Grandfather's (Henry Asbury) descendants, as mother had them up to 1910 or 1911, the year she kept this diary. (Am making our own family up-to-date. [Closing parenthesis missing on original.]

About mother's diary: she did not have one of her entire life. How valuable that would be to all of us!! She only kept it the year from June 7, 1910, the day she left Oklahoma, until May 10, 1911, the day she left North Carolina to come back to Texas.

We never knew anything about the papers—rather letters—of Bishop Asbury against Slavery. They truly would be most interesting and valuable. How I do wish they had been properly preserved. In mother's diary she tells of going on July 19, 1910, to see Orla Asbury and wife (Brother Joe's son). In the diary mother writes: "Orla has father's Bible and showed it to us. He also has Bishop Asbury's trunk. You just ought to see it. I [*sic*; It] came down through one of father's sister's ancestors, and was sold and a man bought it and gave it to Orla. I also saw the family tree that Orla got up for Joe. It is not complete yet. I will help him out after I get around with my book, so I promised him." So you see in 1910, the trunk was in possession of Orla. You may have known that but I thought I'd tell you in case you did not. In this day of catch-as-catch-can in eating, especially with breakfast with a slice of bacon and an egg this from her diary is most interesting: "This is Sunday morning and I have eaten breakfast of ham, roasting-ears, candied sweet potatoes, butter, coffee, and new sorghum molasses!" Take you back to childhood, eh?!!! No wonder later she writes that she weighs 196, and would have either to come back to Texas in self-defense or else quit eating altogether! (Now, really, when I have company I have enough of N.C. or Asbury blood to have biscuits, eggs, bacon, etc., so when you come up to see us I'll show you what I can do!)

About mother's joining the Baptist Church, she always said that papa never had aksed [*sic*; asked] her to join his church, but that she began to study the Bible from an unprejudiced view and came to the opinion by herself. She also said that Grandmother Asbury—her own mother—had given her her first disbelief in 'Infant Baptism', I do not know if it was generally known in the family, but mother says her mother told her that she never could find ground for this in the Bible, but always had her babies christened because of her husband. So you see the first doubt came to her from her own mother; and you know when one doubt starts ti [*sic*; it] is easy for it to spread. No, mother was very strong in her belief in all Baptist doctrine. You will be surprised to know that about six in-laws in our own immediate family who were former Methodists joined the Baptist church, without one of them ever being asked to join. I have always thought it was mother's adroit approach to them. Having been over the road and understanding just the point that would bother, she was able to help them to understand it as she did.

I did not know that she and Uncle Henry had words about this, but I do know that she and Aunt Jane had a regular "set-to", and it was source of deep satisfaction to her in later life when so many of Aunt Jane's children joined the Baptist Church!!! (We are all human, aren't we?) Mother always laughed and told about her father's remark when they were discussing her joining the Baptist Church in the church Conference. Never before had they had anyone to leave the Methodist Church for another denomination and they did not know what to put by her name on the church roll. They could not say "dropped" for she had not bee [*sic*; been]; they could not say "lettered out," or "dead" or "Excluded," as none of these were true. After must [*sic*; much] discussion Grandfather Asbury—her father—arose and said, "Just put 'Took to water.'" That was one of mother's choice jokes.

My brother Marsh says that mother was baptized in December and he believed they broke the ice, but he could not remember distinctly. However, I am sure my sister Naomi—the oldest—will remember and I shall write and ask her about this and let you know definitely when she answers.

You must also tell he [*sic*; the] story about Grandfather's courtship. Mother did tell us about this, but it is not clear in my mind. You'll see I am woefully ignorant as to the family history that is so clear to all of you, and it is intensely interesting to me and mine.

Later I shall get the coat-of-arms, but just at present with paying for my home, a daughter in school, and a cut in salary I have all that I can safely take on!

Your wish for Dr. Watts sounds just like "curse of the defeated suitor!!!" You're [*sic*; You're] right I understand that there are several women who have their eye on him, but I have not heard of his "sitting up and taking notice" yet!!

Are you planning to go back to N.C. this summer? I do not know yet, but my sister Virginia and I are thinking about going. Her daughter is talking about driving and taking us along. If we do I think Clyde will go also. It will be August before we can go because that is the month I get my vacation. I'll let you know more about this when we decide definitely. But in the mean time you come on up to Dallas and spend the week-end anyhow with us. We'd be so glad to have you. Write as soon as you can and give me the stories for which I ask so Olivia Nan can satisfy that teacher.

Your cousin,
Olivia Davis

Response to Mrs. Olivia Bridges Davis

The second letter presented here was apparently written by Samuel Erson Asbury in response to Mrs. Davis's request for information for her daughter. Samuel Erson Asbury was the oldest child of Sidney Monroe Asbury (1845-1939) and a grandson of Rev. Henry Asbury (1799-1874). Samuel was

the oldest child of Sidney Monroe Asbury and never married. Samuel Erson Asbury and Olivia Nan Davis Bohannon are *first cousins, once removed*.

Samuel Erson Asbury was graduated from Agricultural and Mechanical College at Raleigh, North Carolina, in 1893, with the degree of Bachelor of Science in chemistry; this college is now part of the Consolidated University of North Carolina. He was an instructor at A. & M. for two years, was a chemist at the North Carolina Experimental Station at Raleigh, spent a year studying English literature at Harvard College (Cambridge, Mass.), and in 1904 went to College Station, Texas, as Assistant Chemist for the State of Texas. This last position he held until his retirement. He lived in a house near the Agricultural and Mechanical College at College Station. At the age of seventeen he promised that if his father would pay his way through college, he would assist the other seven children—three brothers and four sisters—with their educational expenses, until they graduated and found work.

Mrs. Olivia Nan Davis Bohannon attended San Marcos Baptist Academy, San Marcos, Texas, where she was honored for achieving the highest grades in the school. She is a graduate of Burleson Academy; the College of Marshall in Marshall, Texas; and Baylor University, Waco, Texas. She received her Master of Arts degree from Southern Methodist University in August 1934. At every stage of her educational training, she received high honors for academic achievement. She has taught public school, and for many years she taught a Sunday School class at First Baptist Church, Longview, Texas. She and her husband live in Dallas, Texas. Their son, Joseph Daniel (Dan) Bohannon, is an attorney in Dallas, and he has served as a deacon at Royal Lane Baptist Church. He is a graduate of Snyder High School, Snyder, Texas; Baylor University; and Baylor University School of Law. In each of these schools, he achieved the highest academic honors.³

Samuel Erson Asbury wrote to Olivia Nan Davis when she was a student at Southern Methodist University. The letter is interesting and important for several reasons: it discusses the question of whether Bishop Francis Asbury and Rev. Daniel Asbury were related; it gives us a personal picture of Nancy Lester Morris Asbury (1770–1862), widow of Rev. Daniel Asbury; it reveals the attitude of Francis, Daniel, and Henry Asbury toward slavery; it provides a physical description of Rev. Henry Asbury; and it gives a good insight into the personal character of Rev. Henry Asbury. As for the “other stories” mentioned at the close of the letter, Mrs. Bohannon does not have them. Mrs. Bohannon tells us that although her family is active in the Baptist Church, they are proud of their Methodist circuit-riding ancestor.

³Much of this information is found in Carl E. Asbury, comp., *Asburys in America* (N. Ft. Myers, FL: Carl E. Asbury, 1984; Revised 1988, 1995), pp. 125, 168.

Letter of Mr. Samuel Erson Asbury to Miss Olivia Nan Davis⁴

Miss Olivia Nan Davis,
Southern Methodist University,
Dallas, Texas

Dear Cousin Olivia Nan:

This story of our ancestor, Rev. Henry Asbury, is not an anti-slavery story. Rather, it is just one of hundred[s] of stories of [my] grandfather, and your great grandfather. It is true he was opposed to slavery; he inherited this from his father, Rev. Daniel Asbury, who followed the bishop, Francis Asbury. Where [*sic*; When] I was young, I heard the story that Daniel Asbury and the old Bishop Asbury labored hard to find any kinship between them, but never succeeded. Since then, Herbert Asbury, in his book on the Bishop, makes Daniel Asbury a nephew or cousin! But if Daniel was no kin to the Bishop he certainly was his most devoted follower. I once saw a package of letters written to Daniel Asbury by the old Bishop bitterly denouncing slavery. Where these letters are now, I wonder. Most likely some woman has pitched them into the fire during her spring cleaning of her house.

So my grandfather would never own slaves. But his mother, Nancey [*sic*; Nancy] Morris, owned one slave, “Old Steve”, and when she came to live with her son, my grandfather, she brought “Old Steve” with her. This separated “Old

⁴Reprinted from the original at the Fondren Library, Southern Methodist University, Dallas, Texas. Used by permission of Mrs. Olivia Nan Davis Bohannon of Dallas, Texas. Courtesy of Fondren Library, Southern Methodist University.



Samuel Erson Asbury
(1872–1962)

Photo taken October 5, 1931, at his parents' 60th wedding anniversary.
Photo from Carl E. Asbury, comp., *Asburys in America* (N. Ft. Myers, FL: Carl E. Asbury, 1984; Revised 1988, 1995), Fig. 28-B, p. 108. Courtesy of Carl E. Asbury.



Joseph Turner Bohannon and Olivia Nan Davis Bohannon
Photo taken February 8, 1996, on their 60th wedding anniversary.
Photo by Colleen Phunk.

Steve" from his wife. So, often, "Old Steve" would beg my grandfather to buy his wife, so they could be together. But my grandfather always refused. He told Old Steve he never could bring himself to "traffic in human flesh".

All the same, my grandfather sent six sons and seven sons-in-law to the war on the Southern side; and in that war, he lost his favorite son, Thomas.⁵ But that is another story.

But this story I have heard various ways. I shall tell it one way, and then give [a] variant version.

It seems he was riding along the wood somewhere near the Catowba [*sic*; Catawba] River, and saw a young negro with his mouth sewed up,—all except a corner to push food down his mouth. My grandfather stopped and went to the slave. He asked the other slaves why this was done. They said their Master sewed his mouth up because he talked all the time. Our grandfather took his own pocket knife and cut the cords loose himself. Then he hunted up the planter, and after giving him a sound tongue lashing, he gave him a sound threshing with his buggy whip, and told him if he did it again, he'd thresh him again.

To understand this story you must know our grandfather was an enormous man. He was six feet three, and weighed 225 pounds, with no fat,—nothing but

⁵Thomas Houston Asbury (1842–1862), a Confederate soldier, was wounded in the Battle of Gaines's Mill, Virginia, and died two days after his twentieth birthday.

skin and bones and muscle. Why, if that planter had made a fight, my grandfather could have killed him with his bare hands. And had he shot our grandfather, he would most certainly have been killed by our grandfather's clan. I don't say his sons would have done it, but some of his sons-in-law would have gladly taken the job. As our grandfather had ten daughters and eight sons, the prospect could but bring a pause to any man owing him a grudge. Then, too, he was a local preacher for 45 years. Every Sunday he preached at one place at 11 o'clock, rode on and preached at another place at 3 o'clock, then went home. He never preached at night. During those 45 years he had christened, married, and buried half the people in all that country-side. And these folks would have joined in the hunt for the killer, too. All this, the planter knew and took his punishment. For in all those 45 years our grandfather never received one cent for preaching.

The variant I've heard is, that our grandfather only gave the man a tongue-lashing, and threatened to have him indicted, and certainly would, if he heard any more complaints against him for mistreating his slaves.

Yours sincerely,
Samuel E. Asbury,
College Station,
Texas

4/9/34

P.S. I'll write and send the other stories tomorrow night, or next night.

SEA



Mr. Carl Edward Asbury and His Wife, Dora Ellen Rayburn Asbury
Photo from Carl E. Asbury, comp., *Asburys in America* (N. Ft. Myers, FL: Carl E. Asbury, 1984; Revised 1988, 1995), title-page. Courtesy of Carl E. Asbury.

Trenton Circuit

1783–1789

Second in a Series on Early Circuits Within the Southern New Jersey Conference

Rev. Robert B. Steelman
Southern New Jersey Conference Historian

Introduction

The 1995 issue of *The Historical Trail* contained an article, "Trenton and Greenwich: Two Circuits Long Forgotten, 1774–1776." It was announced as the first of a series of articles on early circuits within the Southern New Jersey Conference. The present article is the second in this series.

The first circuit in this state was the New Jersey Circuit, 1773. Then followed the Trenton and Greenwich Circuits, 1774–1776. It was one New Jersey Circuit again until 1779, when for one year the work in New Jersey was made a part of the Philadelphia appointment. It was New Jersey again in 1780 as Methodism began to advance following a decline during the early years of the Revolutionary War. In 1781, the work in New Jersey was divided into the East and West Jersey Circuits—somewhat, but not exactly, corresponding to the colonial division of our state. The only known account of the East Jersey Circuit is the information found in George A. Phoebus, *Beams of Light on Early Methodism in America* (New York: Phillips and Hunt, 1887), Chapter III. This information was compiled from Ezekiel Cooper's records while he served for a year on the East Jersey Circuit, 1786–1787. By that date the preaching places were probably all within the present bounds of the Northern New Jersey Conference. No comparable information is known to exist for the West Jersey Circuit.

This "second" Trenton Circuit was formed in 1783 out of a portion of the West and East Jersey Circuits. It was actually in existence for a year before it appears in the official list of circuit appointments in the *Minutes of the Methodist Conferences*. The first statistical figure for the Circuit appears in the *Minutes* at the end of 1785 with 352 members (page 92).

Sources for the information contained in this article are two. First, "The Steward's Book for the Trenton Circuit," pages 1–27 in a book entitled *Steward's Book for the New Mills Circuit (Pemberton), 1783–1815, Methodist Episcopal Church*.¹ Second, Chapter IV, "Trenton Circuit, 1787," pages 70–83 of Phoebus, *Beams of Light on Early Methodism in America*. This is an account of Ezekiel Cooper's year on the Trenton Circuit. The two sources complement each other.

The original circuit book is housed in the Ocean County Historical Society, Toms River, New Jersey. Mrs. Elizabeth Ann Grant, Ocean County Historical

Trenton Circuit: 1783–1789

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Society curator, carefully transcribed this old record book. The Southern New Jersey Conference Archives has one of the copies made available by Mrs. Grant. We are indebted to her for her careful work. This book actually contains three records:

Trenton Circuit, 1783–1789
Burlington Circuit, 1789–1811
New Mills Circuit, 1811–1813

The Circuit Steward's Book records the quarterly receipts paid by each church, society, or preaching place on the circuit and the expenses paid toward the preacher's salary and quarterage, Presiding Elder's expenses, and other circuit costs. There were four "Quarterly Meetings" a year led by the Presiding Elder.

The Trenton Circuit

The initial entry is for May 14, 1783. This vast circuit covered the present counties of Mercer, Burlington, Ocean, Monmouth, and parts of Middlesex. Three circuit riders were appointed to tend to the circuit's spiritual needs: Woolman Hickson, George Mair, and a man by the name of Ivins.

Woolman Hickson entered the ministry in 1782. He preached in Maryland, Virginia, New York, and New Jersey. Taken ill with consumption, he met an early death in 1788. He is said to have had considerable preaching abilities and was upright in life.

George Mair was considered a preacher of bright promise. He died young in 1785. Nothing is known of the third preacher on the circuit.

The circuit was a six-week circuit. That is, it took a preacher that long to make the rounds of the circuit, preaching every day. At the completion of a circuit he would usually spend a week or two at home, preaching only nearby, before taking to the saddle again. So preaching at most was only every other week in any particular place.

The best way to get the flavor of this circuit is to follow Ezekiel Cooper on one of his rounds, as recorded by Phoebus from Cooper's Journal. The tour began on June 6, 1787, and ended on July 14th.²

Wednesday, 6. I reached Burlington, though the day was rainy and the traveling very disagreeable. . . . I preached at night in the Court-house, and was favored with a number of the Assembly to hear me—nearly thirty of them, Mr. Sterling supposed.³

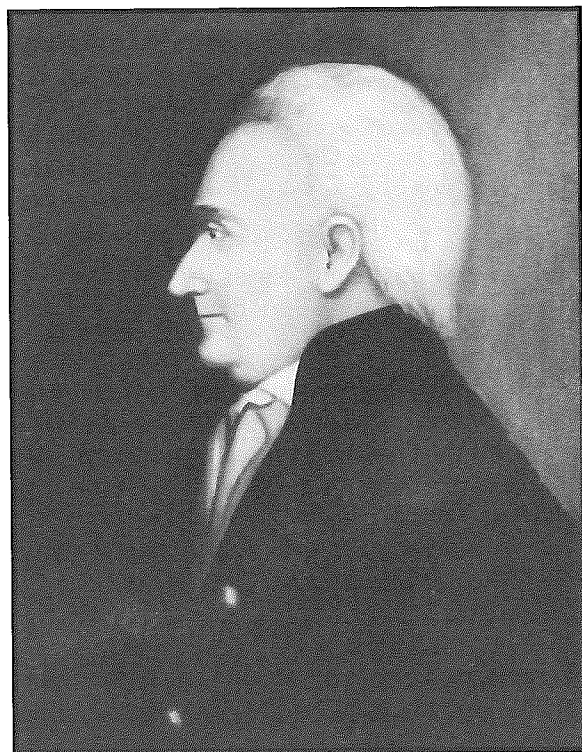
Thursday, 7. I traveled in the afternoon about fifteen miles to Crosswicks; at Mr. Smith's⁴ I found a sweetness in meditation, and much love and peace in my soul.

²Phoebus, pages 71–77.

³Captain James Sterling (1742–1818) was a leading Burlington merchant, one-time mayor of his city, and a leading Methodist layman. Ezekiel Cooper preached Sterling's funeral sermon in 1818. See the article by F. Elwood Perkins (a Life Member of the Southern New Jersey Conference Historical Society) in *The Encyclopedia of World Methodism*, Nolan B. Harmon, General Editor (Nashville, Tennessee: Published by The United Methodist Publishing House, 1974), Volume II, p. 2246.

⁴Jeremiah Smith and his wife deeded land in 1789 for a meeting house in Crosswicks. Frank B. Stanger, *The Methodist Trail in New Jersey*, p. 244.

¹See Alex Borsos, Jr., "Of Forgotten Churches and Books," in *The Historical Trail* 1994, pages 49–68. Rev. Borsos tells the story of finding this rare book in a dump.



Captain James Sterling
(1742–1818)

Original painting by D. Graff; given to the Southern New Jersey Conference by Rev. F. Elwood Perkins.

Friday, 8. About nine o'clock I visited a sick friend, who, I believe, is near death, and he believes it, too; but 'tis a matter of great comfort to see any one so near death and no more affrighted. He appears to be quite willing to be loosed from earth, to leave this tabernacle of clay and be with Christ, which is far better. We joined in prayer, and I felt much satisfaction. I traveled to-day nearly thirty miles (was much wearied in body), and had an opportunity of reading part of *The Lives of the First Emperors of Rome*.

Sunday, 10. I preached in Monmouth preaching-house⁵ to a large congregation; I found a mighty inflowing of comfort, especially in the class-meeting. In the afternoon I went to hear one of our exhorters, who undertook to preach. I sometimes fear that young speakers are too fond of taking texts, even before they are capable of doing justice to them.

Monday, 11. I visited friend Francis,⁶ who was very low in health, but appeared to have his mind given up to God. I then traveled into a desert kind of place

⁵This is the present Adelphia. The first church was built there in 1779.

⁶This may have been Robert Francis, who lived at Middletown Point, now Matawan.

among the pines and preached. I think here is a prospect of good. I then traveled ten or eleven miles farther, and preached; the Lord was present; the word was accompanied to many hearts in power.

Tuesday, 12. I was requested to preach at a new place, where Methodist preaching never had been. We had a large congregation. I preached from Luke xix, 10. The word was, I hope, sent with power to many hearts; the people generally were affected. After preaching I was informed that one man said to a young woman, who was much affected, that I preached at the passions and touched them. She replied to him, and said I preached to the heart, and touched that; which stopped him, so that he said it was a good discourse. I then rode to Mr. Perrine's, and preached there.

Wednesday, 13. I preached at Mr. Outgelt's,⁷ some were much wrought upon by the word.

Thursday, 14. I breakfasted at Dr. Jaques's,⁸ then traveled to Kingston, where I preached to a large congregation of airy, careless people, the greater part of them being youths. Before preaching I was requested to give consent for them to sing without my reading line by line. I was not fond of it, but seeing their desire for it was so strong I consented for that time. I read off the Psalm and they then took it and sung it through, but I do not know that ever I was so much beaten out by singing before; it almost put me out of order for preaching, and I am afraid it hurt many in hearing; it was so light and airy that I thought it looked more like a place of vanity than of worship. In the evening I rode to Mr. Anderson's, near Princeton, where I was to preach the next day.

Friday, 15. In the morning, after retirement as usual, I walked out to the carriage-house, where I sat down in a sleigh and read with a comfortable mind. In the time of preaching I was much drawn out after the people, and the word appeared not to be in vain.

Saturday, 16. Friend Outgelt and I set off early. We dined at Mr. Bunn's,⁹ near Pennytown. Preaching was at Mr. Fiddler's¹⁰ at four o'clock. We had a comfortable time, both in preaching and in class.

Sunday, 17. I preached at eleven o'clock in Hopewell preaching-house, and in the evening in Trenton. I sensibly feel for this people, O Lord, will it please thee to give the effective stroke, so that a work may break out among them!

Monday, 18. I was caught in a shower of rain as I traveled to Crosswicks, but did not get much wet. I preached by candle-light to a room full of people. In my application I was much drawn out, and the people appeared to be deeply affected.

Tuesday, 19. . . . I preached at four o'clock, at Penny Hill,¹¹ to a small congregation. I hope good was done. After preaching I saw one who was under great distress of soul from hearing the sermon.

Wednesday, 20. I expected to preach at Mr. Hancock's,¹² but had no appointment. I found the family serious, and, I trust, engaged with God. I rode that night to Burlington, and there met the class; we had a comfortable time.

⁷John Outgelt is said to have lived near Monmouth. Throughout the time of the Trenton Circuit preaching was held at his home.

⁸Probably Samuel Jacques, who lived in Cranbury (Asbury, *Journal*, Vol. I, p. 651).

⁹Jonathan Bunn, founder of the Society in Pennington.

¹⁰John Fidler of Titusville.

¹¹Penny Hill is Wrightstown, named after John and William Wright.

¹²Probably William Hancock.

Thursday, 21. In the evening I preached, but found little encouragement. I fear that this place is in a woeful state, not far from being gospel-hardened—perhaps some nearly given up to a reprobate mind. I have a singular concern for them.

Friday, 22. Mr. Smith took me in his chair up to Mr. George's,¹³ where I preached at three o'clock. We had a comfortable time. We then returned, and I preached again in Burlington. I yet feel distressed for the people in this city. O Lord, our heavenly Father, let my prayer come up before thee on their behalf!

Saturday, 23. I traveled to Mount Holly; was much disappointed in the place, found it to be much larger than I expected; it is really a clever town, and I like its situation much. I met the class at six o'clock, and preached at about eight o'clock. We had a tolerable congregation; the Rev. Mr. Spragg attended with us, and led in prayer after preaching.

Sunday, 24. I preached at New Mills.¹⁴ I was disappointed in this place as well as in Mount Holly; for I found it to be a smart village. I preached the second time at five o'clock, from I John, iv, 9; found much liberty in discoursing on the subject. I had the Rev. Mr. Wilson, A.M., and General Lacey, to hear me. I am informed by Esquire Tucker¹⁵ that the general said it was the greatest sermon he had ever heard in that preaching-house. O Lord, keep me humble at all times; let nothing lift up nor cast me down. I remember the words of a certain man: "If they say," said he, "I am an angel, I am none the better; and if they say I am a devil, I am none the worse." So say I, that through the grace of God I am what I am. O Lord, let nothing hurt me in my journey so as to prevent my making a safe arrival on Zion's heavenly shore at last! As I was returning to Brother Budd's¹⁶ a shower of rain came up; I set off to run, and get out of it soon, and in so doing am almost afraid I have hurt myself; for I ran too fast.

Monday, 25. I expected to preach at eleven o'clock A.M., in Brown Town,¹⁷ but, when I got there, found the service was not till three P.M. I rode to Silas Brown's and got dinner, then walked to the preaching place. We had a small congregation, and I thought, attentive. We had a very comfortable time in class.

Tuesday, 26. Was a very warm day. About one o'clock I set out for Edge Pillage.¹⁸ I had to ride a very lonesome road through an uninhabited country. I had to go alone, and was enabled to find the way by limbs of bushes which were broken at every forked road. We had a company of poor, simple hearers together, and I endeavored to speak accordingly; I trust it was not in vain. After preaching I walked about half a mile to Mr. Dickinson's, where I had to baptize a number of children.

Wednesday, 27. I had a long sandy road to travel, and was glad when I got to my preaching place, which was at Speedwell Furnace,¹⁹ I had to preach to a number of workmen, who generally, at such places, are very wicked. I had liberty, and perceived that many were affected. Colonel Randal, from Philadelphia, the owner

¹³John George lived near Burlington, where preaching was regularly held.

¹⁴New Mills is the present Pemberton.

¹⁵Squire Ebenezer Tucker was a Revolutionary War Veteran and later a Congressman. He lived in Tuckerton.

¹⁶The Budd family was prominent in and around New Mills.

¹⁷Near Lumberton.

¹⁸I thought this was a man's name. Instead, it's a place. Woodward and Hageman in their 1883 *History of Burlington and Mercer Counties* show that Edgepillcock was the name given to the Indian Reservation at Brotherton or Indian Mills (page 415 and map on preceding page).

¹⁹Speedwell Furnace is about four miles south of Chatsworth.

of the works, was there, and appeared to be very friendly. I then rode about three miles to Francis Bodine's,²⁰ and preached to a small congregation.

Thursday, 28. I had to travel alone again, as I have had to do for three days in succession. I preached at Esquire Matthias's²¹ to a tolerable congregation, but they appeared heavy. I fear that little or no good was done among them today. I had to preach next day at Egg Harbor,²² and, having an opportunity of company with Dr. Baker and another gentleman, who lived there and were going home, I rode down with them this evening. The doctor and I had a free conversation as we traveled; he is truly a sensible man. O what a blessing if he had but the knowledge of salvation by the remission of his sins! But he is very friendly, and I live in hope that he will see and feel the need of a closer walk before and with God.

Friday, 29. We had a large congregation out to hear. I preached in the house of Esquire Tucker; found tolerable liberty, but not the satisfaction I hope for; yet I bless God, whose wisdom is infinite, and who knows best in what manner to deal with his creatures.

Saturday, 30. I preached in Hawkins's²³ preaching-house to a tolerably large congregation, and hope that labor was not in vain.

Sunday, July 1. I preached in the morning at Hawkins's; then rode to Wier Town,²⁴ and preached at eleven o'clock. The word of truth, I thought, had free course to many hearts while I was showing the unspeakable love of God to our world in sending his only Son to bleed and die that we might have life through him. I lodged at Mr. Chamberlain's.²⁵ Here I saw a young woman who would not attend meeting. She reckoned that preaching would do her no good, and she should only hear the faults of others and herself exposed, so she would not go. I talked with her about it, informing her that she would have to give an account to God at judgment for slighting and neglecting his worship. Likewise, that it was the work of the devil to keep her away, and, if she was not careful, she might grieve the Spirit of God, causing him to depart from her, etc., to all of which she listened attentively. Next morning, when I was going away, I thought I would talk to her again. I then spoke of Christ's love to us, and asked her if she could have so stubborn a heart as to slight such love? and how she would appear to give an account before Him at the great day? This seemed so heavy she broke into tears, and I left her weeping. Blessed be God, that her heart is touched! O that it may prove effectual! I preached at eleven o'clock at Good Luck²⁶ in the preaching-house; we had a large congregation. The word ran like fire to many hearts. I hope the spark will not be put out. When I was meeting the class many were around the house very attentive, and some of them much affected, as I could see through the windows. O that a glorious work may break out here! Lord grant it, for thy mercy's sake!

²⁰Bodine lived near where the Tuckerton Stage Road crossed the Wading River and near Martha's Furnace. It is the heart of the Pine Barrens.

²¹John Mathis lived at Bass River. Until a few years ago his home was still standing on the property of the Bass River Boat Yard. [John Mathis was Robert B. Steelman's sixth great-grandfather.—Ed.]

²²This is Tuckerton.

²³Manahawkin. Preaching was in a public Meeting House built in 1758. It became the Manahawkin Baptist Church (*The Methodist Trail in New Jersey*, p. 200).

²⁴Waretown.

²⁵Thomas Chamberlain lived in Waretown. Asbury spent the night of April 24, 1809, at his home.

²⁶This is the Good Luck or Potter's Meeting House, still standing, built by Thomas Potter in 1766. It is in Lacy Township between Forked River and Lanoka Harbor. Asbury also preached here.

Tuesday, 3. I had the company of Esquire Pharo for about twenty miles. He appeared like a civil man, but I fear he is in want of the one thing needful. I told him I thought that rulers ought always to be examples in religion to the people, which spoke louder than precept. He replied: "That's good doctrine," and seemed to be pleased that I spoke so plainly to him. I quoted that passage of Scripture, "Have any of the rulers believed?" showing that the eyes of the people were generally on the rulers. It appeared to produce seriousness in his mind. I preached at Mr. Allen's from Rom. viii, 1. Several were much wrought upon. O may God's work prosper here!

In the evening I took a short walk, but the mosquitoes were so swarming that I had no rest, and soon returned to the house. I don't know that I ever knew flies and mosquitoes to be so thick anywhere; I was obliged to keep my horse in the stable for a week except when I rode him. These insects are very troublesome all along the sea-shore for a great distance; I don't know how the poor beasts do exist among them.

I was much astonished to see the effect, and hear the narration, of a contest between Mr. Allen and a number of robbers, who in time of the last war beset his house. They broke open his doors and windows, yet he, alone, kept them off, declaring that the first that entered would become a dead man. They fired their guns about thirty times into the house, aiming at him, but he escaped the shot; it being dark in the house they had to aim at his voice. They then offered, if he would give up, and give them fifty pounds, they would go in peace; but he told them he would trust no such people. Then they declared that they would burn the house over his head, and began to set fire to it, by throwing the fire in at a back door, until the house in one room was all in a flame. When he saw that he must be burned, or give up, or turn out and run the risk of escape, he cocked his gun, and sprung out into the piazza, and cried out: "Life for life! I am determined to kill, and be killed." But their hearts failed, and they ran, and left him. With much difficulty he put the fire out, but the house is burnt very much, and much was burned up in it, yet he lived.

Wednesday, 4. I had much liberty at Mr. Brewer's in preaching, but had much trouble in class with the Society.

Thursday, 5. I preached at Mr. Woolley's²⁷ to a tolerable congregation. I had great hoarseness, so that I spoke with difficulty.

Friday, 6. In the morning, early, I went into the sea, and bathed, then rode to Colt's Neck and preached to a congregation chiefly of women, for it being the height of haytime not many men can conveniently leave their work. The word appeared to have some effect. I rode to Mr. Leonard's²⁸ and lodged, having a comfortable evening with a number of sincere friends, who spent the night there also.

Saturday, 7. I spent the greater part of the day at Mr. Leonard's; in the afternoon I rode over to Mr. Morford's, where I found them very kind.

Sunday, 8. I baptized Mr. Morford's wife, one who, I believe, is sincere in heart and soul. We then rode to the church, where we had a large congregation. Many, I presume, came in order to see some baptized by immersion. I baptized two thus.

Monday, 9. I preached twice. In the afternoon I had four to baptize by way of immersion; we had a number of Baptists out to see, who appeared to be very friendly to some of our members. I found my mind very happy in God.

²⁷Daniel Woolley lived in the general vicinity of what is now West Long Branch.

²⁸Samuel Leonard lived in Middletown Township.

Tuesday, 10. At ten o'clock I preached at Peter Barclay's; the house could not hold the people. I preached on the Gospel Supper, and believe there were but few dry eyes in the congregation. Here is a great prospect of good being done; many are under great exercise. At four o'clock I preached at Mr. Perrine's; the congregation was small. I found tolerable liberty. In class the power of God was with us, every heart appeared to be affected. O Lord, work for thy glory, and the salvation of souls! I was particularly rejoiced in speaking to three young women, who stayed in the society meeting, in finding their hearts so broken, and their minds so determined, by grace, to take Christ in his appointed way, and put it off no longer. They appeared to be penitent indeed, and wept greatly to think that they had slighted the call of mercy so long.

Wednesday, 11. As I passed through Spottswood town I met the Rev. Mr. Ayres, who is the stated minister there. We fell into a long conversation upon our separation from the Church. He contended that we had done wrong, and that our ordination was not valid. I contended that we had acted with an eye to God's glory and the prosperity of religion, and, from Scripture, reason, and our success under God, was confidently persuaded that we had done right; and, as to the validity of our ordination, I looked upon it that he could not disannul it. He contended: We had broken the chain of succession from the apostles, consequently we, and all who had done that, were in an error to think our proceedings to be right. I told him I thought it would be a difficult point for him, or any one else, to prove the uninterrupted succession of bishops from the apostles. However, we parted in friendship, and agreed in other points. I preached at four o'clock from Eccles. ix, 10.

Thursday, 12. I met with brother Cromwell,²⁹ from Nova Scotia, at Dr. Jaques's; was very glad to see him, but could not stay long with him, and went on to Mr. Higgins's, and preached to a small congregation. Some were very attentive; I hope labor was not in vain.

Friday, 13. After preaching, when at tea, Mr. Anderson³⁰ and I fell upon the subject of living without committing sin. I asked him if he thought it was our privilege to love God with all our hearts. He said, "Yes." I then asked if we could love God with all the heart while sin took up one part thereof or remained therein? He said, "No." "Very well, this is just what I contend for; That it is our privilege to love God with all the heart; consequently, to be delivered from all sin, as we cannot do the former without experiencing the latter." "Then," said he, "I believe there are very few of such to be found." "True," I replied, "for few find the narrow way."

Saturday, 14. I preached near Delaware River, from Ps. xxxiv, 19, to a serious people, who, I believe, fear God, and are willing to suffer for his sake.

Having made a tour of this early Trenton Circuit, we can see on the following two pages a compilation of the preaching places taken from the Steward's Book and Ezekiel Cooper's year on the Circuit. There may be some duplication, as preaching places might have changed from one home to another and we are not always sure of their exact location.

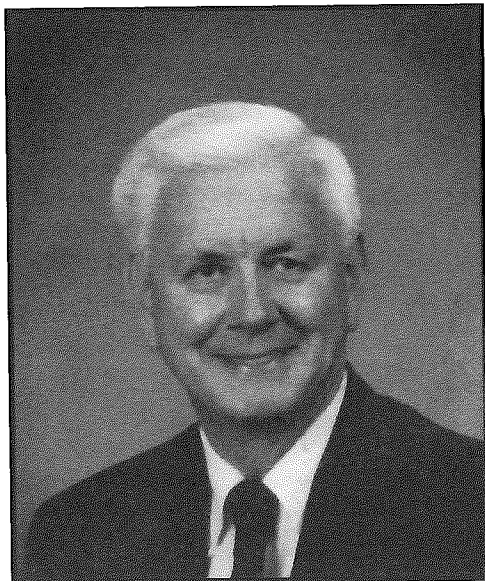
²⁹At the 1784 Christmas Conference, James Oliver Cromwell was ordained Elder and was sent with Freeborn Garrettson to Nova Scotia.

³⁰Ezekiel Cooper was now back near Princeton.

<i>Station</i>	<i>Comments</i>
Allens	
Anderson	Near Princeton.
Peter Barclay	The route Cooper took to get to Barclay's places him somewhere between Middletown and Spotswood.
Francis Bodine	About three miles from Speedwell Furnace.
Silas Brewer	Probably in the vicinity of present West Long Branch.
Widow Brewer	Greenville or Bergen Iron Works.
Brown Town	Possibly near Lumberton.
Bunn	Jonathan Bunn of Pennington.
Burlington	One of the early centers of Methodism in New Jersey.
Cedar Creek	Possibly near Toms River.
Church near Mr. Morford's	
Colts Neck	
Mr. Cooks	
Covells	
Crosswicks	
Dutch Neck	West Windsor Township, between Hightstown and Clarksville.
Edgepillock	This is Brotherton or Indian Mills, sometimes Edge Pillock or Edge Pillage.
Nicholas Egbert	Also Eggbert. There were Egberts at Juliustown.
Embly	Emley's Hill in western Monmouth County. Sometimes in the early days it was called "screaming hill."
Fidler	John Fidler of Titusville.
Francis	Robert Francis lived at Middletown Point (Matawan).
Freehold	
George's	John George lived near Burlington.
Good Luck	This church is also known as Potter's Meeting House and is between Forked River and Lanoka Harbor.
Mr. Grandine's	
Hewlet Hancock	
William Hancock	
Hanover	Hanover Furnace between Pemberton and Brown's Mills. Preaching was at Widow Job's.
Hightstown	Services were held at a Mr. Shaw's.
Mr. Higgins	Near Delaware River, probably north of Trenton.
Hopewell	
Hults	
Hutchinson	The Hutchinson family lived at Etra, out of which the Hightstown Society later came.

<i>Station</i>	<i>Comments</i>
Kingston	
Samuel Leonards	Probably Middletown Township, Monmouth County.
Manahawkin	Sometimes just called Hawkins.
Mathis's	Bass River or New Gretna.
Mitchell's	James Mitchell.
Monmouth	Adelphia Methodism here began with preaching in 1780 in Job Throckmorton's barn.
Mount Holly	
New Mills	The present Pemberton—another early center of south Jersey Methodism.
Outgelt	Also called Outgelts, Ougath, and Outclass. It is really John Outgelt who lived near Monmouth.
Penny Hill	Wrightstown.
Perrine	
Robert Pettes's	
Pleasant Valley	Met at Mr. Stoutenborough's, a churchman.
John Richman	
Mr. Rowland's	
Shrewsbury	Monmouth County. Bishop Asbury preached in Christ Episcopal Church, Shrewsbury, on April 30, 1809.
Speedwell Furnace	About four miles south of Chatsworth.
Squancome	Or Squankum, now Farmingdale.
Joseph Thompson	Near Cranbury.
Throckmorton	This could be Job Throckmorton, who lived near Adelphia. There were also other Throckmortons near West Long Branch.
Toms River	Also called Dover.
Trenton	Another of the early centers of New Jersey Methodism. Bishops Asbury and Coke held the first Methodist Conference ever held in the state here on May 23 and 24, 1789.
Tuckerton	Sometimes called Egg Harbor, or Clamtown, in these early records. Squire Ebenezer Tucker was the principal member here, and preaching was sometimes held in his home.
William Wallace	
Wiretown	Sometimes called Wier Town. Now called Waretown.
Daniel Woolley	West Long Branch. Old First, mother church of north Jersey Shore Methodism, came out of the early meetings held in places like Woolley's.





Rev. Dr. M. Russell Shivers

The Reverend Dr. M. Russell Shivers entered the ministry in September 1952 and was appointed as student pastor of Saint John's Methodist Church, Turnersville. He has been a U.S. Army Chaplain (1958–1960) and has served Mount Ephraim; Wesley Methodist Church, Pleasantville; First Methodist Church, Vineland (Associate Pastor); Highland Park; First United Methodist Church, Millville; Kemble Memorial United Methodist Church, Woodbury; Central and Northwest Districts (Superintendent); First United Methodist Church, Toms River; Macedonia United Methodist Church, Ocean City; and Saint Peter's United Methodist Church, Ocean City. He retired December 31, 1993.

Following graduation from Haddonfield High School (Class of 1946), he served in Korea with the U.S. Army Infantry (1946 and 1947). He is a graduate of Rutgers University—Camden (A.B., 1954); Temple School of Theology (M.S.T., 1958); Princeton Theological Seminary (Th.M., 1969); and Drew University School of Theology (Doctor of Ministry, 1975). Since 1977 he has held a New Jersey State License in Family and Marriage Counseling.

The Reverend Dr. Shivers is currently serving as chaplain of The United Methodist Homes in Ocean City and as Assistant Pastor of Trinity United Methodist Church, Marmora. He has served the Southern New Jersey Conference on the Board of Ordained Ministry (Chairman) and the Council on Finance and Administration, and he is currently on the Committee on Investigation. He was a delegate to General Conference in 1984 and to Jurisdictional Conference from 1972 to 1988. He was Conference delegate to the General Board of Global Ministries from 1986 to 1992. He and his wife Connie served on the Staff of the Pennington Youth Institute from 1952 to 1975.

He is married to Connie E. Shivers, and they have four children (Glenn, Gary, Gregg, and Grant) and seven grandchildren. The Reverend Dr. Shivers is a member of the Southern New Jersey Conference Historical Society.

Lewis Shelhorn

New Jersey Pastor and International Evangelist

October 4, 1862–May 10, 1937

Rev. Dr. M. Russell Shivers

Lewis Shelhorn was my grandfather. He died in my home in Haddonfield when I was eight years old. My mother cared for him during his illness. We had a sun parlor, and my parents made that my grandfather's room. I don't think he lived too long after my mother brought him to our home.

I remember going to his funeral at the Glendale M.E. Church with my mother. I vividly remember two things about the funeral: I could not understand why my mother, and some others, were weeping; and when the service ended I remember all the ministers surrounding the casket and the congregation singing "Shall We Gather at the River?" He was buried in the Methodist Cemetery in Haddonfield. His wife Mary (although I seem to remember people calling her "Kate") is also buried there. She died while a resident in the Collingswood Manor.

He was not only a Methodist minister and a member of the New Jersey Conference; he was also an evangelist. He was not around very much, and I have very few memories of him. He and Kate lived on the Berlin Road, Haddonfield, and the house is still there. I do know that I always looked forward to visiting with him because he was fun to be with and always had some magic trick to show me. As I recall he was a happy person.

A scrapbook was handed down to me which includes many of his experiences in local churches throughout the United States. His ministry was centered around New Jersey and Pennsylvania, but he traveled extensively around this country, the West Indies, and Mexico. Personal letters from pastors of churches who called him to preach indicate that he was an effective and outstanding preacher.

He was born and raised in Millville, New Jersey, and worked as a glassblower in a local glass company, which I assume was Wheaton Glass Company. When he was in Montana and Utah he wrote several letters to *The Millville Daily*, telling the people of his hometown about his experiences. He was often robbed at gunpoint, and several articles report that he often converted the local liquor-store owner and bartender. Articles also report that hundreds would attend his services, with many conversions.

The following is an excerpt from his letter to the Millville paper, dated June 25, 1896, from Great Falls, Montana:

Since my last letter . . . I have traveled over five thousand miles, and preached over three hundred times. I have traveled from South California, to Oregon, Washington, and through most parts of British Columbia; and would have gone to

Alaska, but had to wait four weeks for a steamer, so came to Great Falls, Montana, where I am at present holding meetings. In all my travels I found no town or city I liked more than Millville, N.J., outside of Los Angeles, Cal. In every town and city you will see every person grasping after the "almighty dollar." Only one place I visited where I did not see persons wanting money, and that was on Mount Hood, in Washington,¹ where three thousand Advents have assembled to witness the second coming of Christ. These persons have come from different towns and states. All they have is their white robe. They have left homes, friends, property and money. The latter they will need next winter.

In the scrapbook there is also this fascinating card:



I found no evidence in the scrapbook that he also sold snake oil from the back of a covered wagon!

He attended Pennington Seminary and was in the class of 1885 (although his scrapbook contains a Pennington Class picture of 1884). My mother told me that he and some classmates sneaked a cow up to the third floor of the school.

While pastor of the Berlin M.E. Church, he was known as "The Marrying Pastor" and, according to a newspaper article, he married three hundred couples in a three-year period.

I have met only three people who knew my grandfather: Franklin Buck, Dave Evans (who was converted by Rev. Shelhorn), and a member of Kemble Memorial United Methodist Church, Woodbury, who lived in Mantua and remembered Rev. Shelhorn when he was pastor at the Mantua M.E. Church.

¹Mount Hood is in Oregon, across the Columbia River from Washington.



Lewis Shelhorn
1862-1937

Many of the original Shelhorn family are buried in the Haleyville Cemetery. However, many of the limbs from this original family tree, which migrated from Germany, can be found as far west as Oregon.

Rev. Shelhorn was ordained Deacon by Bishop Daniel Ayres Goodsell (1840-1909) in 1890 and Elder by Bishop Henry White Warren (1831-1912).

To my knowledge my grandfather had no influence on my decision to enter the ordained ministry. My mother asked me just one time if I ever thought I would like to be a minister. As a teenager, that thought never entered my mind. However, who knows? Perhaps more than biological genes were passed down to me.



Jubilee Hymn

Tune "Coronation"

Rev. Lewis Shelhorn

Around this Altar, gracious Lord,
In penitential grief,
Have many precious souls bowed down
To pray and seek relief.
Their cry is heard, and now we raise
To Christ, who made them free,
A hymn of praise, an anthem song,
On this glad jubilee.
Enrolled, we trust, they'll ever be,
In God's own book, above;
And crowned at last, forever dwell
In his own land of love.
Continue, Lord, this gracious work,
In * * * * * we implore,
We praise thee for the number saved,
And ask for many more.



Reprinted from a tract in the possession of Rev. Dr. M. Russell Shivers, grandson of Rev. Lewis Shelhorn. At the top of the tract are these words: "8. Star Series. Rev. G. H. Prentice." At the bottom: "The above hymn was written by the Rev. Lewis Shelhorn, Evangelist." The tune "Coronation" is familiar because of its use with the hymn "All Hail the Power of Jesus' Name"; the tune was written by Oliver Holden (1765-1844) in 1792 and was first published in *Union Harmony: or Universal Collection of Sacred Music* (Boston, 1793).

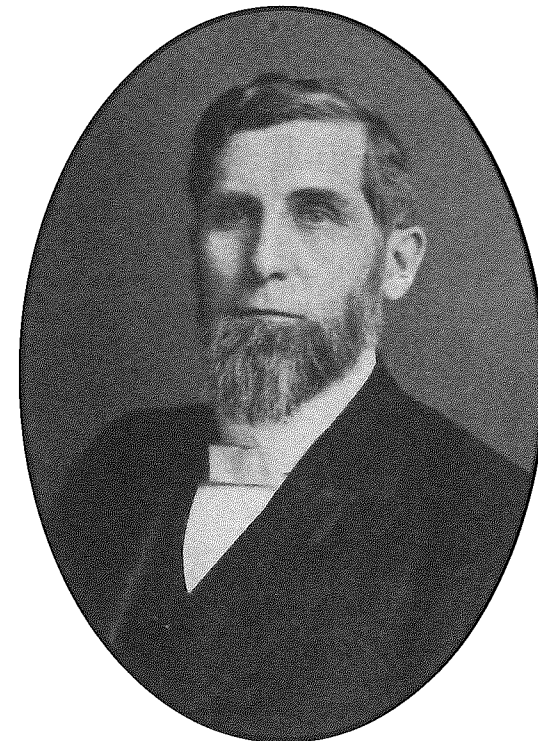
Location

LOCATION is formal cessation from the traveling ministry of the Methodist connection by one who thereby is no longer under the appointment of a bishop, but who does not lose his status as a **LOCAL PREACHER**. Location may be granted by a formal vote of an Annual Conference when a member requests it; but an annual conference has a right to locate a man against his own volition if it feels it proper to so terminate his membership in its body. . . .

Many otherwise acceptable and useful men find it necessary to locate for personal reasons—for instance, family conditions, such as the invalidism of a wife, sometimes by reason of a man's own health, or the like, and when he has not reached an age when he may ask for formal superannuation or retirement. After location, one takes his place in the ranks of the local preachers, and his membership goes into the local church where he continues to work under the direction of his pastor or the district superintendent in such ways as may be possible. When an ordained minister locates, he does not lose his ordination status

From the article on "Location" by Nolan Bailey Harmon (1892-1993), in *The Encyclopedia of World Methodism*, Nolan B. Harmon, General Editor (Nashville, Tennessee: Published by The United Methodist Publishing House, 1974), Volume II, p. 1441.

Presidential Politics Prohibition Party Nominee



Rev. Silas Comfort Swallow, D.D.
(1839-1930)

Presidential Nominee of the Prohibition Party, 1904

From *The United Brethren Review*, Henry Adams Thompson (1837-1920), Editor (Dayton, Ohio: United Brethren Publishing House, 1904); September-October, 1904; Vol. XV, No. 5, facing p. 273, Courtesy of "Western Christian Advocate."

Silas Comfort Swallow was educated at Wyoming Seminary, Kingston, Pennsylvania, and at Susquehanna Seminary, Binghamton, New York. He taught school, studied law, and served as a lieutenant in the Civil War. He was admitted to the Baltimore Conference of the Methodist Episcopal Church in 1863 and transferred to the Central Pennsylvania Conference when it was organized in 1869. He held a number of appointments as pastor and also served as a presiding elder. In 1892 he became Superintendent of the Methodist Book Room in Harrisburg, Pennsylvania, and Editor of *The Central Pennsylvania Methodist*. Before becoming the Prohibition Party candidate for President in 1904, he had been that party's candidate for mayor of Harrisburg, for the state legislature, for State Treasurer, and for Governor. He was awarded the Doctor of Divinity degree by Taylor University, Upland, Indiana. In 1880 and 1896 he was a delegate to the General Conference. The candidate's name and the name of his party are striking in combination.

Memoir of Mrs. Rachel Asbury

August 25, 1795–February 10, 1825

Communicated for the Methodist Magazine by Her Husband

April 25, 1825

Rev. Thomas Asbury

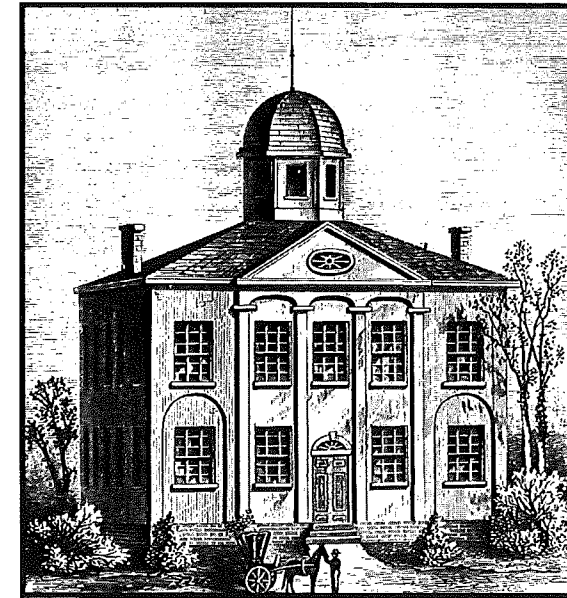
My late much-lamented wife was the daughter of Spencer and Molly Binney, and was born August 25th, 1795, in Hull, near Boston, Mass. At the age of eighteen, during a revival of religion in that part of the country, she was brought to feel her need of an interest in Christ. In her father's family she enjoyed many advantages from her youth up, received a good education, and was taught the rules of industry and economy; but about this time she lost her father, whom she sincerely loved and revered, and she removed to the city of Boston. Here, under the preaching of the Rev. Elijah Hedding,¹ in the year 1816, she was much quickened in spiritual things, and felt it to be her duty and privilege to join the Methodist Episcopal Church. Persevering in the faithful discharge of Christian duties, and walking in the light of God's countenance, she was soon convinced, from a piercing view of her natural vileness, of the necessity of an inward cleansing from all unrighteousness. She fasted, prayed, and attended to all the means of grace, public and private, until the Lord Jesus appeared for her deliverance, filling her soul with "perfect love." She now rejoiced, "with joy unspeakable, and full of glory;" and neither was this a transient blaze, flaming² for a moment only, but it was a steady fire, emitting its rays of light on all around her, and continually ascending to God "in ceaseless songs of love and praise." She, indeed, proved the reality of her spiritual enjoyment by the uniformity of her life, her exemplary conduct before men, as well as by her constant attendance upon all the ordinances of religion.

In the month of July, 1823, I had the happiness of being united in matrimony with her who is now the mournful subject of my thoughts, and whose virtues I would, if possible, record for the benefit of others: but, though my knowledge of her was thus intimate, I am persuaded I can only estimate her worth "by its loss." Soon after our marriage, having spent a short time in visiting our numerous and kind friends, we set out in August for the state of Ohio. We arrived in September at Steuben, in the westerly part of New-York state. Being called, contrary to my expectations, to assist the Genesee conference in the establishment of a seminary

Reprinted from *The Methodist Magazine, Designed As a Compend of Useful Knowledge, and of Religious and Missionary Intelligence, for the Year of Our Lord 1825* (New-York: Published by N. Bangs and J. Emory, at the Methodist Printing Office, Crosby-Street; Azor Hoyt, Printer; 1825), Vol. 8, No. 9, For September, 1825, pp. 339-342: "Memoir of Mrs. Rachel Asbury, Communicated for the Methodist Magazine, by her Husband," by Thomas Asbury, April 25, 1825. Spelling, capitalization, and punctuation follow the original. Footnotes have been added for *The Historical Trail*.

¹Elijah Hedding (1780–1852), Bishop of the Methodist Episcopal Church.

²In the original the comma is transposed thus: "blaze ,flaming."



Cazenovia Seminary in 1824

From *First Fifty Years of Cazenovia Seminary, 1825–1875*
(Cazenovia, N.Y., 1877; Printed by Nelson & Phillips, New York), p. 16.

of learning, which they were about to locate in Cazenova,³ we proceeded no farther on our journey at this time.

In the December following, my dear wife received the sorrowful tidings of the death of her excellent mother, who departed in great peace, leaving a testimony behind her that she had "fallen asleep in Jesus." She was, indeed, one of the best of women—a mother in Israel—and did much for the cause of Christ.

³Cazenova, so spelled in the original; Cazenovia, New York. Cazenovia College was established as Cazenovia Seminary in Cazenovia, New York, in 1824. It was the seminary of the Genesee Conference and became the seminary of the Oneida Conference when the Oneida Conference was organized. In 1942, "The [Oneida] conference disassociated with Cazenovia Seminary when the trustees wanted to begin junior college work without funds or accreditation" (*United Methodists and Education, 1784–1976* [Nashville, Tennessee: Published by the National Commission on United Methodist Higher Education (Paul Hardin, Chair), 1976], p. 84). In 1943 the school reorganized as a junior college and became Cazenovia College, an independent institution. It now offers a four-year baccalaureate program, and in 1995 it had an enrollment of almost eleven hundred students. This information was supplied by Dr. Robert A. Armour, Assistant General Secretary of the Board of Higher Education and Ministry of The United Methodist Church. Dr. Armour informs us that The United Methodist Church, including its predecessor bodies, established approximately twelve hundred schools; there are now exactly 124 United Methodist schools (including secondary schools, colleges, universities, and seminaries). Schools no longer affiliated with The United Methodist Church have closed because of lack of funds, or have merged with other institutions, or have left the connection. Examples of the last category include Wesleyan University (Middletown, Connecticut) and Vanderbilt University (Nashville, Tennessee).

On the 10th of April, 1824, she was blessed with her first and only child. In July after, we attended the Genesee conference, in Lansing, on the east side of the Cayuga lake, where we had the happiness of meeting with our old friend and spiritual guide, Bishop Hedding. After spending a short time in Buffalo, we removed to Columbus, in Ohio, and from thence to Urbanna.⁴ Here we were kindly received and treated. But it was not long ere the fatal hectic,⁵ a family disorder, made its appearance on the cheek of my dear Rachel, and admonished me of the almost certainty that her stay with me would not be long. The disease making continual inroads on a constitution naturally slender, *she* was also soon convinced that her dissolution could not be far off. She therefore addressed herself to me in the following affecting and touching language:—"My very dear husband, I must now let you know what I have been trying to conceal from you for some weeks past. I shall live but a short time with you and the sweet babe whom you so much and so tenderly love. The pains and afflictions which I have borne for some time past, I am fast sinking under, and death only will deliver me from them. God has of late been very gracious to me, in filling me with peace, joy and glory. The Scriptures open to me with such streams of light, indescribable truth, and beauty, it seems like a vision of glory unutterable, and makes me think God is preparing me for the glory of heaven. Unless this were the case, it seems as if these ravishing views would not be afforded me. This I take to be an evidence of His mercy and kindness to prepare me for my change. For some time past, I have been thinking my work is done. I have only a desire to live for your sake and the dear child—the little pledge of our love. When I have thought of leaving you both behind me, believe your Rachel when she tells you she has at times felt awful, under a pressing sense of those realities which, I confess to you, I have sometimes felt. The affections of your affectionate wife and the child's tender mother, opposing themselves to my better judgment and Christian faith and hope, it sometimes appears impossible for me to leave you; but God gives me the victory in these things, while I feel that his grace is quite sufficient for me even in this trying hour. I shall ever feel thankful to our heavenly Father for his kindness in joining us together in marriage. We have been happy in each other's affections: though it has been but a short time, we ought to be thankful to God for it. Come, you must try to dry up your tears. You may indeed feel, and you must mourn soon for me; and I am willing you should: only give me up freely to God, and let me die in peace: he will support you after I am gone from you. I have loved, and shall love you with my latest breath; and if departed spirits ever know their mourning friends, whom they have left on earth to feel and weep their loss, even you, my dear husband, shall not want for Rachel's spirit to administer to you in your affliction, and to sympathize with you in all your consolations. I am happy even now, while I am trying to comfort you

⁴Urbanna, so spelled in the original; Urbana, Ohio.

⁵Hectic, a fluctuating but persistent fever, as in tuberculosis.

in your adversity. Oh! the happiness—the views of glory I have, by faith in Jesus." Thus ended the dying saint, the affectionate wife, the tender mother. Can I ever forget this language? No: it is too deeply engraven on my heart ever to be erased.

We had recommenced house-keeping towards the close of the year. Our house was small, and, when I moved her into it, she smiled and said, "I see you have been trying to please me. It would indeed have been pleasing to me once; but I shall not enjoy it now, and your fond hopes will vanish away with me."

Knowing that she was in the midst of kind friends, who would administer to all her wants, and being desirous to fulfil some appointments for preaching, I left her for a few days. On my return home, I found her very sick, and seemingly near her eternal home. She seemed much affected while she said to me that "It seems as if I must die for want of breath; and the distressing pains seem like the pains of death. I have been praying to God to spare me until you returned. He has answered my prayer, and now I am happy and thankful for it. I told you some time ago that I must die, and now you see it is coming to pass. You must be resigned to the will of God: he will support you. Now I shall want you to be with me until death. If I had strength, I would shout and praise my God."

After this I was with her almost constantly, day and night, until she took her departure for a better world. Her sufferings of body were very severe, but her confidence in God remained unbroken, and her peace flowed like a river. While I was standing by her bed at one time, she suddenly screamed with a loud voice, in the most excruciating pain and agony; and, on reviving a little, she said, "Surely my back is broken. This is the bitter pain of death; and I thought this was the last pang, and that I was sinking into eternity." I replied—"My dear, your sufferings will terminate with the present life." With much difficulty, for she seemed in the last agony of death, she responded—"My dearest love, shall I die to-day, and get through with all my sufferings in this vale of tears? This is what I have wanted, and prayed for. This would be good news and a blessed morning to me. Tell all my brothers and sisters, who have religion, to be faithful, and that their sister Rachel died happy in God; that, if they live holy, they will meet her and their mother in heaven. You must write to them that this is my dying request while going into eternity." Then, sinking on her dying hands, she said—"Yes, this is death. Mortality and the last pang is now coming. Do not bid me live any longer by your prayers, I entreat you. Glory! O, glory be to God! I want to tell you much about heaven and glory, but I cannot. O, glory, glory, glory!" She remained in this manner, rolling, and groaning, and praising God, until about half past 1 o'clock on Thursday afternoon, the 10th February, when she "breathed her life out sweetly there," in the 29th year of her age.

THOMAS ASBURY.

April 25, 1825.



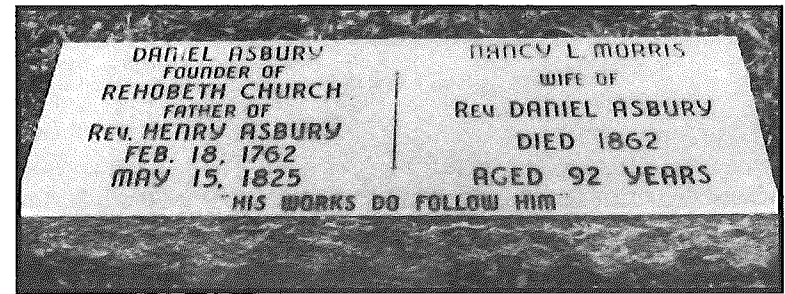
Memoir of the Rev. Daniel Asbury

February 18, 1762–May 15, 1825

The Methodist Magazine
1826

DANIEL ASBURY was born in Fairfax county, Virginia, the 18th of February, 1762. His parents were divided in their religious sentiments, and of consequence neglected considerably the education of their children. When about twelve years old, his mind was deeply impressed on the subject of religion; and became so anxiously concerned, as to have reason, after more experience, to believe that he then tasted that the Lord was truly gracious: but having none to direct his steps, he soon returned to the way of sin and folly.

On February 8, 1778, having gone to Kentucky, he was taken prisoner by the Shawnee Indians, among whom he suffered much. After passing through ten tribes of Indians, he fell into the hands of the British at Detroit; and being imprisoned and confined in irons, his sufferings were greatly increased. After encountering the many sore privations and difficulties arising from his situation, in which he continued during the revolutionary war, on February 23, 1783, he again reached his father's house in Virginia. By this time he became so hardened in sin, and so forgetful of all the Lord had done for him, as to have no relish for any thing like religion. Though exceedingly opposed to the Methodists, who by this time had begun to preach in his father's neighbourhood, it was by their ministry that the great deep of his heart was broken up, and he was brought to discover his ruined condition. Again he began to bewail his wretched case, and cry to God for mercy. He at length joined the Methodist society, and after many sore conflicts, was brought to the enjoyment of pardoning love. Transported with this heavenly theme, and believing it was free for all, he commenced exhorting others to turn from the error of their ways, and fly to Christ for refuge. His labours were not in vain—and from this he was encouraged to extend his efforts. In 1786 he was admitted into the travelling ministry, and appointed to Amelia circuit: 1787, to Halifax. At the close of this year he was elected deacon, and appointed to Holstein circuit for 1788; 1789, Yadkin: after labouring here three months, he was removed to Lincoln and Rutherford counties, where he formed a new circuit. Here he married the lady, now his widow. In 1790 he was continued on the circuit now called Lincoln. After this, in the year 1791 he located,¹ and continued so until 1800, labouring, at the same time, in the ministry, as much as circumstances would permit. He was readmitted into the itinerant connexion, and stationed on the Union



Grave of Rev. Daniel Asbury and His Wife Nancy

Rehobeth United Methodist Church, Terrell, Catawba County, North Carolina. Photo from Carl E. Asbury, comp., *Asburys in America* (N. Ft. Myers, FL: Carl E. Asbury, 1984; Revised 1988, 1995), Fig. 27-B, p. 107. Courtesy of Carl E. Asbury.

circuit, in 1800. In 1801 he was ordained an elder, and appointed to Yadkin circuit, where he continued two years, and his labours were much blessed. In 1803 he travelled Union circuit, and in 1804 Enoree; 1805, he was chiefly at home. From 1806 to 1810 he was presiding elder in Savannah district; from 1810 to 1814 in the Camden district; from this until 1818 he was presiding elder of Catawba district; from 1818 to 1822 on the Broad River district; 1822 and 1823, Lincoln circuit; and 1824 he rode Sugar Creek circuit. His advanced age and increasing infirmities rendered him incapable of effective service any longer, and a superannuated relation was given him. Many circumstances began to show that his end was near: but though unable to preach, Christ and his salvation were all his theme.

On Sunday morning, April 15, 1825,² he arose somewhat improved in health, and seemed quite cheerful. He conversed on various subjects, and wrote down a text, as a subject for the funeral discourse for a niece of his. He walked into the yard, and returned with a smile on his countenance; and looking up towards heaven he uttered a few words and continued to smile. His daughter in law observing him, exclaimed, "He is dying!" He was borne to the bed, but he breathed no more; his spirit had gone to rest with God.

Brother Asbury had frequently expressed his belief that he should die on the sabbath. It may be worthy of notice, that on the sabbath he was born,³ on the sabbath he was taken prisoner,⁴ and on the sabbath released;⁵ on this holy day he obtained the pearl of great price, and on this same day went to rest.—As a preacher he was sound and useful; as a Christian much devoted to God; and as a husband and father kind and affectionate.



²Daniel Asbury died on Sunday, May 15, 1825 (not on April 15).

³Daniel Asbury was born on Thursday, February 18, 1762 (not on Sunday).

⁴February 8, 1778, was a Sunday.

⁵Daniel Asbury was released on Friday, November 8, 1782 (not on Sunday); he reached his father's house on Sunday, February 23, 1783.

Reprinted from *The Methodist Magazine, Designed As a Compend of Useful Knowledge, and of Religious and Missionary Intelligence, for the Year of Our Lord 1826* (New-York: Published by N. Bangs and J. Emory, for the Methodist Episcopal Church, at the Conference Office, 13 Crosby-Street; Azor Hoyt, Printer; 1826), Vol. 9, No. 10, For October, 1826, pp. 368–369: "Memoir of the Rev. Daniel Asbury." Spelling, capitalization, and punctuation follow the original. Footnotes have been added for *The Historical Trail*.

¹For a definition of "Location," see p. 124 of this issue of *The Historical Trail*.

Bishop Francis Asbury and Rev. Daniel Asbury Were They "Own Cousins"?

Among some of the descendants of the first Asburys in America there have been occasional references to a relationship to Bishop Francis Asbury. Whether that relationship exists or not has been debated over the years, but it is a matter of record that the *claim* to be related to the Bishop has been made and repeated.

Samuel Stowers and Ann Asbury

In the genealogical record of the Schonewis family there is an ancestor named Samuel Stowers (1714–15 to 1786). No record of his first marriage is given, but it is stated that his second wife was "Ann—(cousin of Bishop Francis Asbury)."¹ Samuel Stowers was from Richmond County, Virginia, and served as a first lieutenant in Captain Belfield's Company during the Revolutionary War.² Samuel Stowers's second wife was Ann Asbury (b. ca. 1753–1755); he was her first husband, and they had eight children. Samuel Stowers died in 1786, and on July 13, 1790, Ann married Thomas Coleman. There is no record of any children from her second marriage. Ann Asbury Stowers Coleman's date of death is not known.³

The statement that Samuel Stowers's second wife was a cousin of Bishop Francis Asbury indicates that there has been a long tradition of American Asburys claiming relationship to Bishop Francis Asbury. Ann Asbury, second wife of Samuel Stowers, is descended from Francis Asbury (not the Bishop; arrived from England in 1665) through his son Henry Asbury, Sr. (ca. 1650–1707). If she is related to the Bishop, their common ancestor must be found among the predecessors of the Francis Asbury who arrived in America in 1665, and that common ancestor must be traced back to Great Britain.

Rev. Howard Ray Wilkinson

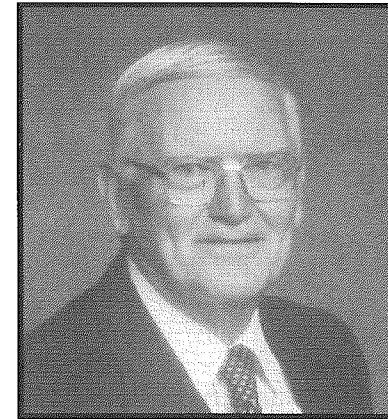
Many of those who claim relationship to Bishop Francis Asbury trace their ancestry to Rev. Daniel Asbury. Descendants of Rev. Daniel Asbury include author Herbert Asbury (1889–1963), Mrs. Elizabeth Hanford Dole, Mrs. Olivia Nan Davis Bohannon, and Rev. Howard Ray Wilkinson.⁴ The question of whether they are related to Bishop Francis Asbury rests on whether or not the Bishop was related to Rev. Daniel Asbury.

¹*The Compendium of American Genealogy* (The Standard Genealogical Encyclopedia of The First Families of America), Edited by Frederick Adams Virkus (Baltimore: Genealogical Publishing Company, 1937, 1968), Volume VI, 1937, p. 704.

²John Belfield was made Lieutenant of the Company of Virginia Dragoons in 1776, Captain of the First Continental Dragoons in 1777, and Major of the Third Dragoons in 1781; he retired on November 9, 1782. His name is also spelled *Bedfield*, and Frederick Adams Virkus spells it *Belfied*. See Francis B. Heitman, *Historical Register of Officers of the Continental Army During the War of the Revolution: April, 1775, to December, 1783* (Baltimore: Genealogical Publishing Company, 1967; originally published Washington, 1914), p. 97.

³Carl E. Asbury, comp., *Asburys in America* (N. Ft. Myers, FL: Carl E. Asbury, 1984; Revised 1988, 1995), pp. 18, 230. Hereafter cited as "Carl E. Asbury."

⁴See "Asbury Family Genealogy," pp. 48–49 of this issue of *The Historical Trail*.



Rev. Howard Ray Wilkinson

Great-great-great-grandson of Rev. Daniel Asbury (1762–1825).

The Reverend Howard Ray Wilkinson, of Charlotte, North Carolina, is a retired United Methodist minister. He has supplied us with a number of valuable documents relating to the Asbury family. The Reverend Mr. Wilkinson told us, "Daniel was my great-great-great-grandfather." He does not seem to be convinced that there is a very close relationship with the Bishop, but he does understand that a number of Daniel's descendants have wanted to prove a connection: "Several of the Asbury line and the descendants have wanted to be kin to the Bishop, too." Mr. Wilkinson has talked with the Reverend Dr. Elmer Talmage Clark (1886–1966), who had served as executive secretary of the Association of Methodist Historical Societies and secretary for the Western Hemisphere of the World Methodist Council, and who was a moving force behind the construction of the World Methodist Building at Lake Junaluska, North Carolina. Mr. Wilkinson says, "Clark told me that he had spent right much of the church's money and some of his own, doing research, and that the only relative of Bishop Asbury that they could find anything about was his parents and a sister that died in infancy."

Herbert Asbury claimed that Bishop Francis Asbury's father had been married twice, and that the son from his first marriage became a rebel, was disowned and never spoken of by the family, and came to America, where he married the daughter of Lester Morris and became the father of Daniel Asbury. If this story were true, Daniel Asbury's father and Bishop Francis Asbury would have been half-brothers. This fascinating account is found in Herbert Asbury's book, *A Methodist Saint: The Life of Bishop Asbury* (New York: Alfred A. Knopf, 1927), pp. 5–7. Published articles about Herbert Asbury, as well as several of his obituaries, repeated this assertion, sometimes confusing the exact relationship that Herbert claimed with the Bishop.

Except for its interest as a story, Herbert Asbury's account of the connection with Bishop Francis Asbury is utterly without foundation in fact. His sister Mary

Ellen Asbury McKay (b. 1882), who had traced the family roots, disagreed with him. The father-in-law of Daniel Asbury was Robert Morris, not Lester Morris; moreover, the military records of Lester Morris do not indicate that he had a daughter named Nancy. In addition, Herbert Asbury never offered any documentation for his story, even though he claimed to have in his possession some letters addressed as "Dear Nephew" from Bishop Francis Asbury to Rev. Daniel Asbury. The final blow to his unsubstantiated account of the relationship of the Bishop to Daniel Asbury comes from a conversation that Elmer T. Clark had with Herbert Asbury. Rev. Howard R. Wilkinson reports that after finding references only to the parents and infant sister of Bishop Francis Asbury, Elmer Clark said: "I confronted Herbert Asbury to his face with this and he admitted to me that the story quoted in his book was a 'figment of his imagination.'"

The Reverend Mr. Wilkinson is a graduate of Wofford College (Spartanburg, South Carolina) and Duke Divinity School (Durham, North Carolina). He is a member of the Western North Carolina Conference and has served churches in Shelby, High Point, Climax, and Fallston, in addition to student appointments. Mr. Wilkinson tells us that he has heard there has always been a Methodist preacher in the family in every generation since Daniel Asbury. His nephew, the Reverend Dr. Larry Dale Wilkinson, is a District Superintendent in the Western North Carolina Conference, and his first cousin's daughter, Mrs. Kathryn Insko, is a preacher in a holiness denomination. What of the coming generation? Mr. Wilkinson has five grandchildren, but he says, with a smile, "There is no visible possibility of one of them being a Methodist preacher."

Rev. Charles Emory Asbury

From the line of William Asbury (1724–1793), uncle of Rev. Daniel Asbury, comes another branch of the Asbury family, including the Reverend Charles Emory Asbury (1859–1915). In 1900 Charles Emory Asbury published a chart entitled "One Branch of the Asbury Family," Arranged by Chas. E. Asbury, Bedford, Ind.; May, 1900. At the bottom of the chart there is an invitation to a family reunion: "NOTE--What do you say to having a Reunion of our family at Old Bethel, Sullivan county, Indiana, in August?" The chart is printed in negative, on paper. We do not know how widely this chart was distributed, but a copy of the chart is in the Daniel Asbury file at the United Methodist Archives and History Center at Drew University, Madison, New Jersey.

This family chart shows the line of descent from George Asbury (b. 1756), brother of Rev. Daniel Asbury, down to Charles Emory Asbury and his two sons. In fact, the line of descent runs from William Asbury (1724–1793), uncle of Rev. Daniel Asbury.⁵ Charles Emory Asbury's family chart shows a common ancestry for his family and the family of Bishop Francis Asbury, but he does not specify how closely the families are related and does not name the common ancestor.

⁵See Carl E. Asbury, pp. 198, 234, 240.

Carl Edward Asbury

From another branch of the Asbury family comes Mr. Carl Edward Asbury. He is descended from Francis Asbury (not the Bishop; arrived from England in 1665) through his son Henry Asbury, Sr. (ca. 1650–1707). Carl Asbury's descendancy comes down through Benjamin Asbury (1695–1750), brother of Henry Asbury, Jr. (1680–1740). Most of the other Asburys mentioned here are descended from Henry Asbury, Jr., except for Ann Asbury Stowers Coleman, who was descended from Thomas Asbury (ca. 1685–90 to 1734), brother of Henry Jr. and Benjamin.

Carl Edward Asbury has been interested in his family tree since he was a boy. He has devoted most of a lifetime to the study of his family and to the collection of information about the Asburys. We are indebted to him for clarifying most of the genealogical information about the Asburys that we have been able to use. In 1984 Carl Asbury published his first compilation of information about the Asbury family, and that book has been revised twice (1988 and 1995). A supplementary volume was published in 1991.⁶ Carl Asbury has very graciously granted us permission to use text and pictures from his work. Much of the additional information we have found has come to us through information supplied directly or indirectly by Carl Asbury.

Carl Asbury worked as a civil engineer in Illinois, and after retirement he moved to Florida. He had been active in the Methodist Church in Illinois, and he is active in the church in Florida. A member of the North Fort Myers United Methodist Church, he has served as Lay Member of the Florida Annual Conference and next year will fill that position again. He also serves on the Committee on Nominations for his church.

Mrs. Mary Ella Cathey Hanford

One branch of the Asbury family about which there was very little information in Carl Asbury's book, and even less in IGI,⁷ was the line of descent from Letitia (Letty) Asbury, daughter of Daniel Asbury. Mrs. Mary Ella Cathey Hanford, of Salisbury, North Carolina, has supplied this information to us. Her family genealogical information is included in this issue of *The Historical Trail*. Her daughter-in-law Mrs. Bernell (Bunny) Hanford (Mrs. John Van Hanford, Jr.) has given special assistance with updating the information, including making some trips to the cemetery to verify dates.

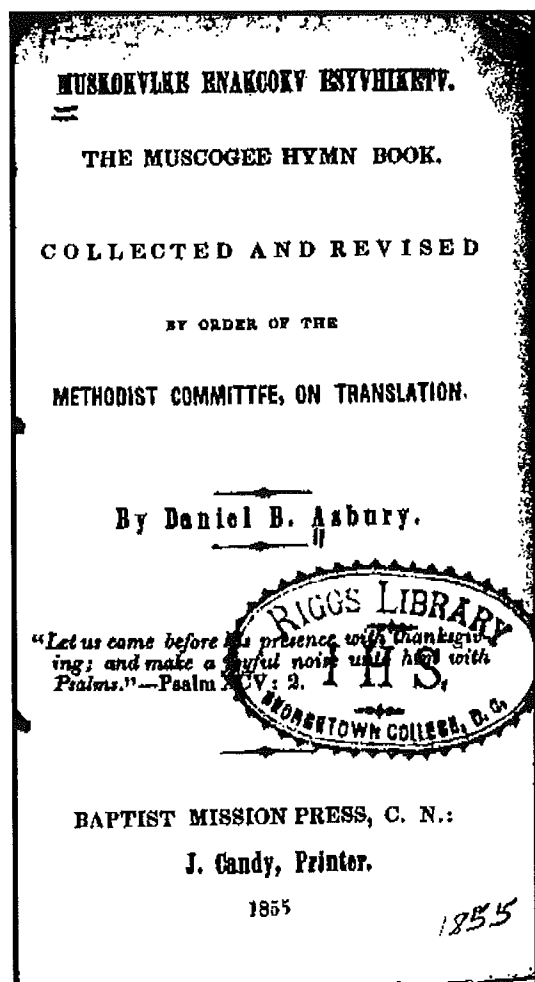
Rev. Thomas Asbury and His Wife Rachel

The painful death of Rachel Asbury was recounted by her husband Thomas and printed in *The Methodist Magazine*, 1825.⁸ They had set out from Salisbury,

⁶Carl E. Asbury, comp., *Asburys in America: Supplement 1991* (N. Ft. Myers, Fla.: Carl E. Asbury, 1991). For a picture of Carl E. Asbury, see p. 109 of this issue of *The Historical Trail*.

⁷International Genealogical Index (IGI), the genealogical database of The Church of Jesus Christ of Latter-Day Saints (Mormons).

⁸See pages 126–129 of this issue of *The Historical Trail*.



The Muskogee Hymn Book
Collected and Revised by Daniel B. Asbury
Title-Page

Muskokvke Enakokv EsvvhiKETV: The Muskogee Hymn Book. Collected and Revised by Order of the Methodist Committee [sic] on Translation. By Daniel B. Asbury [ca. 1818–?1856]. n.p. [Park Hill, Ind. Ter. (Oklahoma)]: Baptist Mission Press, C.N.; J. Candy, Printer; 1855.

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Massachusetts, to visit relatives in Ohio. When they settled in New York, a child was born to them. We are not told whether the child was a son or a daughter, and we do not know whether the child survived to maturity, married, or had children. In 1825 Thomas Asbury located,⁹ and his name then disappears from the Conference Minutes. We have no date of birth or death for Thomas, and only a date of death for his wife Rachel—February 10, 1825, at the age of twenty-nine years. We do not know how—or if—Thomas Asbury is related to the Reverend Daniel Asbury or any of the other Asburys in America. Information in the account of his wife's death gives her parents' names as Spencer Binney (*d. ca.* 1813) and Molly Binney (*d. ca.* Dec. 1823). We would be pleased to report in next year's issue any additional information that our readers can give us.

Daniel B. Asbury

Another American Asbury was Daniel B. Asbury. He would be unknown to us except for the fact that he compiled a hymn-book for the Muskogee Indians in 1855. The Muskogee Indians were native to Georgia and eastern Alabama. The book is not listed in *Methodist Union Catalog: Pre-1976 Imprints*, edited by Kenneth E. Rowe (Metuchen, N.J., & London: The Scarecrow Press, Inc., 1976 ff). The book is listed in Sabin's *Bibliotheca Americana*:

Muskogee Hymn Book. Collected and Revised ... By Daniel B. Asbury. *Baptist Mission Press, C. N.* 1855. 24mo, pp. 82, (2). 51584¹⁰

The book is also listed in *The National Union Catalog: Pre-1956 Imprints*, Volume 23, p. 215. According to *The National Union Catalog*, there is a copy of the book at the Library of Congress. There is also a copy at the Lauinger Library, Georgetown University, Washington, D.C. The little information that we can glean from these bibliographical listings is that Daniel B. Asbury was born *about* 1818 and that he may have died in 1856. His book was "collected and revised by order of" the Methodist Committee on Translation, but it was published by the Baptist Mission Press at Park Hill, Indian Territory (Oklahoma). Was Daniel B. Asbury a Methodist or a Baptist? Was he related to the Reverend Daniel Asbury (1762–1825)? Perhaps one of our readers will be able to give us information on the life of Daniel B. Asbury and what his relationship to the other Asburys may have been.

A contemporary of Daniel B. Asbury was the Rev. Dr. Daniel Asbury (May 6, 1816–March 17, 1882), a son of Rev. Francis Asbury (1791–1864; not the Bishop) and a grandson of Rev. Daniel Asbury (1762–1825). This Rev. Dr. Daniel Asbury was a Methodist minister, and he is buried in Charlotte, North Carolina. He married Mary Pauline Steward (December 21, 1825–August 16, 1906); date of marriage is not given. They had five sons and four daughters.¹¹

⁹For a definition of "Location," see p. 124 of this issue of *The Historical Trail*.

¹⁰Joseph Sabin (1821–1881), *A Dictionary of Books Relating to America, from Its Discovery to the Present Time* (New-York: J. Sabin's Son, 1880), 14 vols., Volume XII (*Mémoire to Nederland*), p. 503.

¹¹Carl E. Asbury, p. 113.

The Salisbury Connection

It is a coincidence of ancestors and heirs that when Francis Asbury set out for America as John Wesley's assistant, he was serving a circuit in Salisbury, England. In his travels in America Bishop Asbury visited towns named Salisbury in Connecticut, Maryland, Massachusetts, New Hampshire, and North Carolina. From Salisbury, Massachusetts, the Reverend Thomas Asbury set out with his wife Rachel to go to Ohio; en route they stopped at Steuben, New York, and Thomas Asbury became one of the early agents for Cazenovia Seminary. In Salisbury, North Carolina, Mrs. Elizabeth Hanford Dole was born, and her mother, Mrs. Mary Ella Cathey Hanford, resides there still. The Reverend Daniel Asbury was stationed at Yadkin in 1801 and 1802—on the Salisbury District.

It's All Relative

It appears that all the Asburys in America are related, however distantly, to the first Asburys who came to America from England: John Asbury (arrived 1661), Francis Asbury (not the Bishop; arrived 1665), William Asbury (arrived 1670), and Thomas Asbury (arrived 1676). Rev. Daniel Asbury (1762–1825) and all his relatives are descended from James Thomas Asbury (1726–1808), son of Henry Asbury, Jr. (ca. 1680–1740).

There are differing opinions as to how closely the American Asburys are related to Bishop Francis Asbury. Carl E. Asbury says of Bishop Francis Asbury: "Although he was never married, he appears to be tied into the large Asbury family tree through his ancestors in Staffordshire, England. . . . Certainly, any history of the many branches of 'Asburys in America' should include at least a brief history of Bishop Francis Asbury and his great work, the time period in which he lived and how he may have been related to the many other branches of Asburys."¹²

Henry Asbury (1810–1896), of Quincy, Illinois, claimed some relationship to Bishop Francis Asbury:

The original stock of the Asburys in this country were Church of England people—my father having been baptized in that Church before the revolution. On moving to Kentucky, he became a Methodist. He informed me that the so called Methodist Bishop Francis Asbury had visited him, and they traced back their kinship to about second or third cousin through their English ancestry. Francis Asbury did not come to America till some time after my great-grandfather—he, you know, left no descendents [*sic*]. I am myself a churchman and never was anything else in religion.¹³

¹²Carl E. Asbury, p. 6.

¹³Letter of Henry Asbury (1810–1896) of Quincy, Illinois, to Rev. Samuel Ralph Asbury, Moorestown, New Jersey; dated January 22, 1874. Quoted in Carl E. Asbury, p. 78. This Henry Asbury was author of *Reminiscences of Quincy, Illinois: Containing Historical Events, Anecdotes, Matters Concerning Old Settlers and Old Times, Etc.* (Quincy, Ill.: D. Wilcox & Sons, Printers, 1882), and *Advice Concerning the Duties of Justices of the Peace and Constables, with the Forms Necessary to Be Used in the Discharge of Their Respective Duties* (Quincy, Ill.: C. M. Woods, N. Flagg [etc.], 1850), revised and enlarged in 1856 as *Illinois Form-Book*.

Bishop Francis Asbury and Rev. Daniel Asbury: Were They "Own Cousins"? 139

This Henry Asbury (1810–1896) was descended from William Asbury (1724–1793), the uncle of Rev. Daniel Asbury (1762–1825). If Henry Asbury's information is correct—that his own father had been visited by Bishop Asbury and that they had confirmed their kinship,—then all those who claim to be related to Bishop Asbury through Rev. Daniel Asbury are in fact relatives of the Bishop.

Elmer T. Clark, J. Manning Potts, and Jacob S. Payton are careful to point out that there is no proven relationship between Francis Asbury and Daniel Asbury. They refer to Daniel Asbury as "A preacher, but not related to Francis Asbury."¹⁴ While it is entirely possible that Bishop Francis Asbury and Rev. Daniel Asbury were not related, Clark, Potts, and Payton make their assertion without offering any proof. They do not even attempt to explain how it is that the original manuscript of the Address of Bishop Asbury to the General Conference of 1816—the Address which he did not live to deliver to the Conference—was found among the papers of Rev. Daniel Asbury and preserved by his son, Rev. Henry Asbury (1799–1874).¹⁵ Some other sources offer an explanation for the Bishop's gift of his papers and other effects to Rev. Daniel Asbury:

Bishop Asbury, "the prophet of the long road," visited his cousin, Daniel Asbury, near Rehoboth [*sic*; Rehobeth], and preached there Oct. 27, 1814.¹⁶

Daniel Asbury was given the worldly possessions of Bishop Francis Asbury as he was a close friend of the Bishop and was believed to be a distant relative of the Bishop.¹⁷

There is no irrefutable proof and documentation that Bishop Francis Asbury was or was not related to Rev. Daniel Asbury. There is little or nothing in the surviving writings of either man to prove the point conclusively. In a letter from Bishop Francis Asbury addressed to Daniel Asbury from Little York, Pennsylvania, June 30, 1807, there is this tantalizing acknowledgment that they share the same last name: "My dear Daniel and Namesake."¹⁸ On October 27, 1814—exactly forty-three years after the arrival of Francis Asbury in America,—Bishop Francis Asbury visited Rev. Daniel Asbury. The Bishop had less than two years to live. His Journal records the visit, and the difficulties, but it gives no indication that there was any discussion of what ancestor may have been common to them both:

To M'Hathing's, forty-one miles. Daniel Asbury wished me to take Catawba, above Ladies' Ford, and crossed at the Horse Ford, where a former journal will show my life to have been in danger some years ago. I preached in the evening at Daniel Asbury's, Lincoln county, near Sherwell's Ford. . . . And now that limbs,

¹⁴Francis Asbury, *The Journal and Letters of Francis Asbury* (Published Jointly by Epworth Press, London, and Abingdon Press, Nashville; 1958), In Three Volumes; Volume III (The Letters), p. 365n.

¹⁵Francis Asbury, *Letters*, Volume III, pp. 542–543n.

¹⁶William Lander Sherrill (b. 1860), *Annals of Lincoln County, North Carolina: Containing Interesting and Authentic Facts of Lincoln County History Through the Years 1749 to 1937* (Charlotte, N.C.: The Observer Printing House, Inc., 1937), pp. 491–492.

¹⁷Cited in Carl E. Asbury, p. 106.

¹⁸Francis Asbury, *Letters*, Volume III, p. 368.

lungs, strength, and teeth fail, I must still go my round of six thousand miles within the year.¹⁹

What their private conversation was, we do not know. Did they discuss the possibility that they might have had a common ancestor? Perhaps the aging and aching Bishop, weary of his rounds and nearing the end of his life's circuit, did not think it noteworthy to record a discussion of family history. The surviving papers of both men do not mention such a discussion, but others have alluded to it. It should be noted that the book of Daniel Asbury's life was burned while it was at the printer's, and it may be that some of Francis Asbury's papers were destroyed when the Methodist Book Concern at New York went up in flames on February 18, 1836.

At least one researcher has taken the Bishop's silence for more than its face value. On the back of Charles Emory Asbury's family chart in the Daniel Asbury file at the United Methodist Archives and History Center, there is this handwritten note: "Bishop Francis Asbury was at the home of Daniel Asbury in Lincoln County, North Carolina, on October 27, 1814, but there is no evidence that 'they found they were own cousins.'" The handwritten note is a contradiction of the following statement, typeset and printed as part of Charles Emory Asbury's chart: "Bishop A [Francis Asbury] stopped at his [Rev. Daniel Asbury's] home in 1814 and they found they were own cousins."

The Family of God

Bishop Francis Asbury late in life spoke about missing the pleasure of having a child crawl up on his knee and settling back into family life.²⁰ If the accounts of his having acknowledged kinship with some others of the same name are true, then he must have felt the need and interest to trace and discuss his ancestors. Yet in the wider circles in which he worked and traveled, and in the larger mission to which he was called, the business of bringing souls into the kingdom of God was greater than any ties of human relationships. For the Bishop, who had given his life to be an itinerant preacher, in many ways like his Master before him, the promise was clear: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."²¹



¹⁹Francis Asbury, *Journal*, Volume II, pp. 762-763.

²⁰"While seeing in the family of a friend the children playing, he felt sad at the thought that with him 'it was the evening of life,' and there were no children to climb his knee, to amuse his weary hours, and to perpetuate his name among men. He had none to love, but those whom he had met as strangers, but who proved to be friends. And them he loved intensely." William Clarke Larrabee (1802-1859), "Francis Asbury," in *The Ladies' Repository*, edited by W. C. Larrabee (Cincinnati: L. Swormstedt and A. Poe; New York: T. Carlton and Z. Phillips; R. P. Thompson, Printer; 1852), August, 1852, p. 292.

²¹Matthew 12:50.

1 Daniel Asbury.

Born in Virginia.
He was a traveling preacher in the M. E. church 32 years, member of four General Conferences. Died in 1828. Bishop A stopped at his home in 1814 and they found they were own cousins.

Daniel Asbury
1762-1825

Entry on Genealogical Chart

From "One Branch of the Asbury Family," Arranged By Chas. E. Asbury, Bedford, Ind. May, 1900.

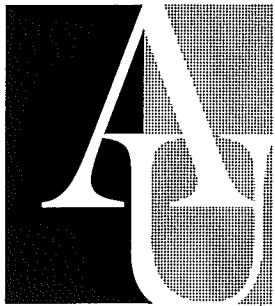
Chart printed white type on black background. Arranged by Rev. Charles Emory Asbury (1859-1915). Rev. Daniel Asbury died in 1825, not 1828. Transcribed from the original in the Daniel Asbury file at the United Methodist Archives and History Center at Drew University, Madison, New Jersey. Used by permission.

Bishop Francis Asbury was at the home of Daniel Asbury in Lincoln County, North Carolina, on October 27, 1814, but there is no evidence that "they found they were own cousins."

Handwritten Note on Back of Charles Emory Asbury's Genealogical Chart

"Bishop Francis Asbury was at the home of Daniel Asbury in Lincoln County, North Carolina, on October 27, 1814, but there is no evidence that 'they found they were own cousins.'"

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Theme:
"Time: A Gift from God"

Time and place to be announced

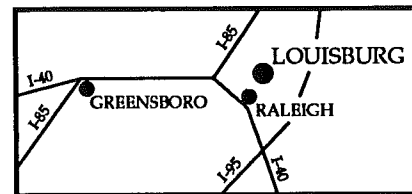
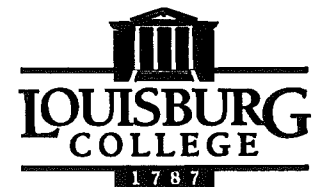
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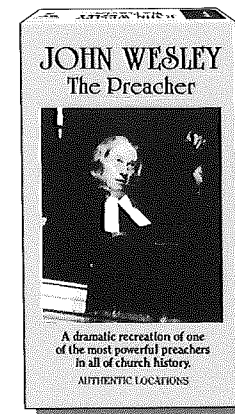
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